CONGREGATIONAL MANUAL AND RULES OF ORDER

WILLIAM E. BARTON

BX
7240
B37
1911
GTU
Storage

Pacific School of
Religion
Berkeley, Calif.

To my friend
Rev. Dr. Hoe Kay —
With Regards of
William E. Barton

Property of

CBPac

Please return to

Graduate Theological

Union Library

A Congregational Manual

THEORY AND PRACTICE

FOR THE USE OF

MINISTERS, CHURCHES
AND DELIBERATIVE ASSEMBLIES

GOVERNED BY

CONGREGATIONAL USAGE

BY

WILLIAM E. BARTON, D. D.

Pastor of the
First Congregational Church of Oak Park

Pacific School of Religion
Berkeley, Calif.

NEW EDITION—REVISED

The Puritan Press
Oak Park and Sublette, Illinois
1911

BX
7240
B37
1911

PREFACE TO FOURTH EDITION.

The first thousand copies of this Manual were sold within a month after publication; and the Second and Third Editions followed too rapidly to permit of changes in the plates. The author has received several hundred letters, many of them making most valuable suggestions, which have served as the basis of a careful revision.

The few liturgical forms in the First Edition evoked a large number of requests for additional orders of service, and for forms for marriages, funerals and other special occasions. In response to those requests an entire new section has been added to the present edition. The services here presented contain some that are time-honored, and others that have never appeared in print before. But all have grown up out of actual experience and have proved their value.

The author heartily thanks the multitude of friends whose suggestions have helped in the improvement of this book; and he will welcome further suggestions.

COPYRIGHT, 1910, BY WILLIAM E. BARTON.

PREFACE.

For several years the writer has conducted the "Pastors' Department" of "The Advance," to which department come frequent letters concerning questions of Congregational polity, and repeated inquiries where a book may be found containing a comprehensive statement of Congregationalism as it exists at the present time. To this question no satisfactory answer can be made.

In 1865 Rev. Henry Martyn Dexter, D. D., published his "Congregationalism—What It Is, Whence It Is, and How It Works." It was a monumental work, and one which entitles his memory to lasting regard. In 1880 he issued his pocket "Handbook of Congregationalism." A few years later Rev. Dr. A. Hastings Ross issued his "Church Kingdom," following it with a briefer "Congregational Manual," the best expression of that type of Congregationalism then developing in the Central and Western States, and prophetic of the larger Congregationalism which is yet to be. All these books, excellent in their day, are now out of print, nor has anything since published taken their place. The nearest approach to it was "The Congregational Way," by Rev. Dr. George M. Boynton, published in 1903. In 1892 the National Council authorized the publication of "A Concise Manual of Congregationalism, for the Facilitating of the Organization of New Churches." This little book appeared in 1896, and is an excellent pamphlet superseding earlier booklets of the same character by Dr. James Tompkins and Dr. Joseph E. Roy.

All these books, each of distinct value, make plainer the need of a book containing much more information than the Council Manual, yet issued in a volume small enough to be carried in the pocket.

In previous books of this character, the subject of Parliamentary Law has been treated in a single brief chapter, and for more extended information the reader has been referred to general manuals, prepared for legislative assemblies, debating societies, and women's

clubs. These are valuable, but inadequate. Thomas B. Reed wrote:

"Parliamentary bodies differ so much in their nature that it would be impossible that they should be governed with equal advantage by a common system of parliamentary law." (Reed's Rules of Order, p. 49.)

It is time for a manual based on ecclesiastical precedents. The present volume gives primary recognition, not to the rules of Congress, but to those of the National Council, and other ecclesiastical assemblies.

Our recent changes have necessitated some new forms; and these, after conference with a number of men of experience, are here provided.

I acknowledge the courtesy of Rev. J. A. Adams, D.D., of The Advance; Rev. A. E. Dunning, D.D., of The Congregationalist; Rev. E. F. Williams, D. D., Lecturer on Congregational Polity, and Prof. C. E. Beckwith, D.D., of Chicago Theological Seminary, for valuable suggestions, and of many friends whose encouragement has been of substantial service. For advice in legal matters touched upon, I am indebted to Hon. T. C. MacMillan and to Mr. John L. Pearson, attorney for the Illinois Home Missionary Society.

It was the good fortune of the author to study Congregational polity under Dr. A. Hastings Ross, and to hear from his lips the whole of his volume on "The Church Kingdom," and later to come under the somewhat intimate influence of Dr. A. H. Quint, the foremost authority in his day on Congregationalism. The author had the further advantage of beginning his ministry in a field where a number of little churches had to be organized and maintained; and in subsequent years has had a somewhat wide experience in councils and denominational assemblies East and West.

Our polity is midway of a notable evolution. We cannot wait for current movements to bring forth their full fruition. "We know in part and we prophesy in part." This volume attempts to be a handbook of our polity as it now is, and is issued in hope that it may be a contribution also toward that more perfect polity which is yet to be.

William E. Barton.

TABLE OF CONTENTS

PART I

THE LAW OF DELIBERATIVE ASSEMBLIES

I. GENERAL PRINCIPLES.

1. The Government of Assemblies 19
2. Special and General Rules 19
3. Parliamentary Law 20
4. The Government of Ecclesiastical Bodies 20
5. Congregational Law 21
6. The Purpose of All Rules 21
7. General Remarks 22

II. ORGANIZATION AND OFFICERS

8. Organization of Informal Meetings 23
9. The Organization of Permanent Bodies 24
10. Temporary and Permanent Organization 25
11. Quorum 25
12. Business After Quorum Is Lacking 26
13. Doing Business Before Quorum Is Complete 26
14. Temporary Organization Without Quorum 26
15. Checks Upon Business Without Quorum 27
16. Debate Without Quorum 28
17. Officers 28
18. Duties of the Moderator 28
19. The Part of the Moderator in Facilitating Business 29
20. The Moderator's Vote 29
21. The Moderator in Debate 30
22. Calling Another Member to the Chair 30
23. The Necessity for Decision 30
24. The Scribe 31
25. Other Officers 31
26. General Remarks 32

III. RIGHTS AND DUTIES OF MEMBERS

27. Members 33
28. Credentials 33
29. Corresponding Members 33
30. Discussion by Those Not Members 34
31. Rights of Members 34
32. Duties of Members 34
33. Special Duties 35
34. General Remarks 35

IV. THE INTRODUCTION OF BUSINESS

35. Methods of Introducing Business 36
36. The Form of a Motion 36
37. Reducing a Motion to Writing 36
38. Seconding a Motion 37
39. Motions That Do Not Require a Second 37
40. Motions That Require More Than One Second 38
41. General Remarks 38

V. RULES GOVERNING DISCUSSIONS

42. When Discussion Is in Order 39
43. Opening and Closing Arguments 39
44. Number of Speeches by One Member 39
45. What Constitutes an Address 39
46. Speaking Before the Motion Is Made 40
47. Motions Undebatable 40
48. General Remarks 40

VI. THE RIGHT TO THE FLOOR

49. Gaining the Floor 41
50. Whom the Moderator Shall Recognize 41
51. Yielding the Floor 41
52. Yielding for One Purpose or for All 43
53. Speaking to the Question 43
54. General Remarks 44

VII. THE CLASSIFICATION OF MOTIONS

55. Main Question 46
56. To What Motions the Main Question Yields 46
57. Subsidiary, Incidental and Privileged Questions .. 47
58. Subsidiary, Incidental and Privileged Questions—Continued 47
59. Unanimous Consent 48

VIII. MODIFYING MOTIONS

60. Classes of Modifying Motions 49
61. Amendments 49
62. The Amendment of an Amendment 50
63. Substitutes 50
64. Division of the Question 50
65. Effect of Subsidiary Motions on Amendments 51
66. Motions That May Not Be Amended 51
67. Filling Blanks 51
68. What Is Germane 52

IX. SUBSIDIARY MOTIONS

69. To Commit 53
70. To Postpone to a Certain Time 54
71. To Postpone Indefinitely 54
72. To Lay on the Table 54
73. The Abuse of the Motion to Table 55
74. To Take From the Table 56
75. To Limit Debate 56
76. To Extend the Limits of Debate 56
77. The Previous Question 56
78. No Previous Question in National Council 57
79. To Reconsider 58
80. To Rescind 59

X. INCIDENTAL MOTIONS

81. Concerning Rules and Orders 60
82. The Orders of the Day 60
83. To Make a Subject a Special Order 60
84. To Amend or Suspend the Rules 60
85. To Take Up a Question Out of Its Proper Order .. 61
86. Concerning the Priority of Business 61
87. The Suppression of the Question 61
88. The Reading of Papers 62
89. Parliamentary Inquiries 62
90. The Withdrawal of a Motion 62
91. Appeal From the Decision of the Chair 63
92. Points of Order 63

XI. QUESTIONS OF PRIVILEGE

93. An Important Distinction 65
94. What Are Privileged Questions? 65
95. What Are Questions of Privilege? 65
96. Questions of Personal Right 65
97. Questions of the Rights of the Assembly 66

98. Precedence in Questions of Privilege..... 66
99. Restriction on Questions of Privilege..... 66
100. To Whom Questions of Privilege Are Addressed... 67
101. Leave to Continue Speaking After Indecorum.... 67
102. Questions Incident to Questions of Privilege..... 67
103. General Remarks 68

XII. THE VOTE

104. Methods of Voting..... 69
105. Voting by Sound, Show of Hands or Rising..... 69
106. Voting by Ballot..... 69
107. Election by Ballot..... 69
108. Majority Required for Election..... 70
109. Electing by a Single Ballot..... 70
110. Voting by Ayes and Noes..... 71
111. Question Open Till Both Sides Have Voted..... 72
112. Changing Votes 72
113. Announcement of the Vote..... 72
114. Making a Vote Unanimous..... 72
115. All Must Vote..... 73
116. Personal Interest Excludes From Vote..... 73
117. Forms of Putting Motions..... 74

XIII. CLOSING THE MEETING

118. To Take Recess..... 76
119. To Adjourn 76
120. The Effect of Adjournment on Unfinished Business 77
121. To Fix the Time to Which to Adjourn..... 78
122. General Remarks 78

XIV. COMMITTEES

123. Reason for Committees..... 79
124. Special Committees 79
125. Standing Committees 80
126. Committees Should Be Representative..... 80
127. Reports of Committees..... 80
128. Majority and Minority Reports..... 81
129. Reports Upon Reports..... 81
130. Section by Section..... 81
131. Committee of the Whole..... 81

PART II

CONGREGATIONAL THEORY AND PRACTICE

I. THE ORGANIZATION OF CHURCHES

The Organization of a Church Without Council..... 85
The Organization of a Church With Aid of Council.... 88
The Association Acting as Council..... 89
The Recognition of a Church..... 89
The Disbanding of a Church..... 90
Uniting Two Churches..... 91
Dividing a Church..... 92
Receiving Churches From Other Denominations..... 92
The Incorporation of a Church..... 93
Corporation Seal..... 95

II. THE CONDUCT OF CHURCH MEETINGS

The Call of the Meeting..... 96
The Presiding Officer..... 96

Records 97
The Financial Management of the Church 98
Annual Church Meetings 98

III. THE PARISH OR SOCIETY.

Reasons for the Parish 99
Powers and Limitations 99
Disadvantages of the System 101

IV. CHURCH MEMBERSHIP.

Conditions of Membership 102
The Rights of Members 104
The Majority Rule 105
The Rights of the Minority 106
Duties of Members of the Church 107
Dismission 107
What is Good and Regular Standing? 108
When May a Church Refuse a Letter? 108
Status of Dismissed Members 108
Dropping Names from Roll 109
Letters Without Dismission 110
Dismission to Organizations Out of Fellowship 110
Discipline of Church Members 111
Testimony at Church Trials 112
The Expulsion of a Member 113
The Right of a Church to Discipline Its Members 113
The Law of Libel 113

V. THE CONGREGATIONAL MINISTER

His Twofold Relation 116
An Ancient Inconsistency 116
The Value of Installation 120
The Termination of a Pastorate 120
The Legal Value of Ministerial Reputation 123
The Prerogatives of the Pastor 126

VI. THE DISTRICT ASSOCIATION

Uniform Terminology 127
The Churches in Association 127
Association Not Voluntary 128
Licensure and Ordination 128
Incorporation 129
Growing Responsibility 129
The Organizations of the Association 129
Ministerial Members of Associations 130
Shall the Minister Vote? 131
Problems in Process of Solution 133
An Early Association 135
The National Council on Ministerial Standing 137
Licensure for the Ministry 141
Seminary Licenses 142
The Ordination of Ministers 143
Forms for Licensure and Ordination 144
Right of an Association to Accept or Reject Members 144
Absent Members 145
Deposition from the Ministry 145

VII. THE ASSOCIATION ACTING AS COUNCIL.

The Invitation of the Church 151
The Call of the Association 152
Ordination by a Special Meeting 152

Ordination at a Regular Meeting of the Association.... 153
The Public Service 154
Becomes a Member 155
As to Dismission 156
In Other Matters 156

VIII. THE STATE CONFERENCE.

The Name 157
Conferences and Associations 157
Right to Determine Membership 158
Incorporation for State Work 158
Conferences and State Boundaries 159

IX. THE CONDUCT OF THE ASSOCIATION OR CONFERENCE.

The Call of the Meeting 160
The Moderator 160
Temporary Organization 160
Permanent Organization 161
The Introduction of Business 162
The Time for Business Sessions 162
The Real Concern of the Assembly 163

X. ECCLESIASTICAL COUNCILS PRO RE NATA.

Who May Call a Council 166
1. A Local Church 166
2. Two or More Churches 166
3. A Church and One or More of Its Members 167
4. A Minister or Other Member or Group of Members. 167
5. An Association or Conference 168
How to Call a Council 169
The Quorum of a Council 169
How to Organize a Council 169
The Moderator 170
The Scribe 171
The Executive Session of the Council 172
The Dissolving of a Council 172
The Authority of a Council 173
Ex Parte Councils 173
May a Council Increase Its Membership? 174
Who Compose a Council 175
Individuals in a Council 176
Evidence 176

XI. THE NATIONAL COUNCIL.

Early Councils 178
The National Council 178
Membership 179
Active Members 179
Honorary Members 180
Corresponding Members 181
Constitution, By-Laws and Rules 181
Officers 182
The Moderator 182
The Larger Life of the Council 184
Councils or The Council 184
The Custodian of Denominational Interests 184
a. Stated Meetings of the Council 186
b. Special Meetings 187
Temporary Organization 187
Permanent Organization 188

XII. CONSTITUTION AND RULES OF NATIONAL COUNCIL.
Constitution 190
By-laws 191
Rules of Order 195
XIII. THE INTERNATIONAL COUNCIL
Past Councils 197
Future Councils 197
Membership 197
The Constitution of the International Council 198
Rules for Meetings in America 199
XIV. THE HOLY CATHOLIC CHURCH
The Christian Church in the World 200
The Church Universal 201
The National Council and the Larger Fellowship 201
Forms of Christian Union 202
The Evangelical Alliance 202
The Tri-Church Union 202
Federal Council of Churches 204
XV. THE NEWER CONGREGATIONALISM
Our Progress and a Forecast 209

PART III
COMPENDIUM OF FORMS

FORMS FOR PUBLIC SERVICES.
The Licensing of Candidates for the Gospel Ministry ... 217
The Ordination of a Minister of the Gospel 220
The Installation of Deacons 224
The Installation of Officers Other Than Deacons 225
CONGREGATIONAL STATEMENTS OF DOCTRINE.
The Burial Hill Declaration 225
The Creed of 1883 227
A More Simple Creed 229
Constitution of a Church 231
FORMS OF LETTERS MISSIVE.
From Individuals Desiring Help in Organizing a Church. 239
For the Reception of a Church Into Fellowship 240
For the Ordination and Installation of a Pastor 241
For Ordination Without Installation 242
For the Installation of a Pastor 243
For the Dismissal of a Pastor 244
For Advice in Special Cases 244
For Advice in Cases of Internal Dissensions 245
For a Mutual Council in Case of Alleged Grievance 246
For Ex Parte Council to Consider Alleged Grievance ... 247
For an Association Acting in Conciliary Capacity 248
For the Scribe of Association Acting as a Council 249
For an Association Called for Special Conciliary Purpose. 249
FORMS RELATING TO THE DISMISSION OF MEMBERS.
Application to Unite With Church to Be Formed 250
Dismission to Form New Church 251
Application for Dismission from One Church to Another. 251
Dismission and Recommendation 251
Certificate of Reception 252
Dismission to Organizations Not in Fellowship 252

MISCELLANEOUS FORMS

Associate Membership 254
Recommendation Without Dismission..... 254
Record of a Council..... 255
Program for Ordination Service..... 257
Certificate of Licensure for a Lay Preacher..... 258
Certificate of Ordination by a Council..... 259
Certificate of Ordination by an Association..... 259
Certificate of Deferred Ordination..... 260
Record of the Call of a Pastor..... 260
Delegate's Credentials 261
A Simple Constitution..... 262

PART IV

A BOOK OF PUBLIC SERVICES

An Order for Breaking Ground for a Church..... 267
An Order for the Laying of a Corner Stone..... 268
An Order for the Dedication of a Church..... 269
An Order for the Consecration of a Missionary..... 273
An Order for the Baptism of Infants..... 275
A Certificate of Baptism..... 278
An Order for the Confirmation of Baptismal Vows..... 279
An Order for the Baptism of Adults..... 281
An Order for Admission to the Church..... 282
The Law Concerning Marriage..... 284
The Procession, Grouping and Recession..... 286
A Marriage Service for Churches..... 287
A Simple Order for Marriages at Home..... 290
A Certificate of Marriage..... 293
An Order for Burial of the Dead..... 293
Special Scripture Selections..... 297
Service at the Grave..... 298
Service for Temporary Burial..... 299
Service for Cremation..... 299
Service for the Burial of the Dead at Sea..... 300

Part 1

The Law of Deliberative Assemblies

Rules of Order

For Churches and Other Organizations
Governed by
Ecclesiastical Usage

TABLE OF MOTIONS IN THE ORDER OF THEIR PRECEDENCE.

(Letters refer to rules opposite.)

Order of Precedence—The motions below numbered 1 to 9 take precedence over all others in the order given, and any one of them is in order while a motion of a lower rank is pending.

9. **The Main Question**.....S

To Modify or Amend.

8. To amend, substitute, or divide.....K

To Refer to Committee.

7. To commit (or recommit).....D

To Defer Action.

6. To postpone to a fixed time.....C
4. To lay on the table.....A E G

To Suppress or Extend Debate.

5. For the previous question.....A E M
   To limit, or close, or extend debate.....A M

To Suppress the Question.

   Objection to consideration.....A H M N
4. To postpone indefinitely.....D E
4. To lay upon the table.....A E G Q

To Bring Up a Question the Second Time.

   To reconsider debatable question.....D E F I P
   To reconsider undebatable question...A E F I P

Concerning Orders, Rules, Etc.

3. For the orders of the day.....A E H N
   To make subject a special order.....M
   To amend the rules.....M
   To suspend the rules.....A E F M
   To take up question out of its order.....A E M
   To take from the table.....A E G Q
   Questions touching priority of business.....A

Questions of Privilege.

   Leave to continue speaking after indecorum...A
   Appeal from decision touching indecorum.A E H L
   Appeal from Chair's decision generally..E H L
   Question upon reading of papers.....A E N
   The withdrawal of a motion.....A E O

For the Closing of a Meeting.

2. To adjourn (in committees, to rise), or to take a recess, without limitation..A E F Q R
1. To fix the time to which to adjourn.....B

A. Undebatable, but remarks may be tacitly allowed.
B. Undebatable if another question is before the assembly.
C. Limited debate allowed on propriety of postponement only.
D. Opens the main question to debate. Motions not so marked do not allow of reference to main question.
E. Cannot be amended.
F. Cannot be reconsidered.
G. An affirmative vote cannot be reconsidered.
H. In order when another has the floor.
I. A motion to reconsider may be moved and entered when another has the floor, but the business then before the house may not be set aside. This motion can only be entertained when made by one who voted originally with the prevailing side. It takes precedence of all others, excepting motions relating to adjournment. Only one reconsideration is permitted.
K. A motion to amend an amendment cannot be amended.
L. The Chair may give reasons for his decisions, even when the appeal is not debatable. A tie vote sustains the decision.
M. Requires two-thirds vote unless special rules have been adopted.
N. Does not require to be seconded.
O. A motion may be withdrawn before it is seconded; if seconded the consent of the second must be secured, and usually the request of these two is granted by unanimous consent; but if the request to withdraw is contested after the motion has been seconded and stated, a majority vote is required to permit the mover to withdraw his motion.
P. A reconsidered motion cannot be reconsidered.
Q. Cannot be renewed until other business has intervened.
R. Motion to adjourn can be amended when there is no other business before the house, but when modified in any form, loses its privilege.
S. In order only when no other business is before the house. May be debated or amended and yields to all subsidiary motions.

A, B, C OF PARLIAMENTARY LAW—TABULAR SUMMARY OF MOTIONS IN ALPHABETICAL ORDER.

With References to the Sections in Which They Are Fully Treated.

Adjourn. (§118-120.)

Cannot be amended or reconsidered: undebatable except when it would dissolve the assembly, leaving business unfinished, when limited discussion may be permitted. Loses its privilege if in any way modified.

Adjourn: to Fix the Time. (§ 120.)

Has precedence over every other motion; may be amended as to the time to which adjournment is to take place; undebatable if another question is before the assembly.

Amend. (§61.)

Debatable; may be amended; has same privilege as the motion which it is proposed to modify, and takes precedence of it.

Amend an Amendment. (§62.)

Same as to amend, except that it cannot be amended.

Appeal from Decision of Chair. (§95.)

Debatable; one speech from each member, except when relating to indecorum or transgression of the rules, when it is undebatable. Even if undebatable, the Chair may state his reasons for decision. Cannot be amended when it relates to indecorum.

Call to Order. (§97.)

Undebatable; does not require a second; cannot be amended; in order when another has the floor; may be decided on ruling of the Chair, subject to appeal, or submitted by the Chair to vote without formal motion.

Commit (or Recommit). (§69.)

Debatable, and opens the main question to debate. Takes precedence of motions to amend or postpone indefinitely. Can be amended.

Close, Extend or Limit Debate. (§75-76.)
Undebatable, and requires a two-thirds vote.

Divide the Question. (§64.)
Same as amend. May be debated and amended.

Filling Blanks. (§67.)
Same as amendments, but less formal.

Fix the Time of Adjournment. (§121.)
Has precedence over every other motion; may be amended as to the time when adjournment shall take place; undebatable if another question is before the house.

Indecorum—Request to Continue Speaking After. (§97.)
Undebatable.

Lay on Table. (§72.)
Undebatable; cannot be amended; an affirmative vote cannot be reconsidered.

Lay on Table (When Used to Limit Debate). (§73.)
An abuse of the question.

Limit Debate. (§75.)
Undebatable, and requires a two-thirds vote.

Main Question. (§85.)
Can be made only when no other business is before the house. Yields to all subsidiary and privileged questions.

Objection to a Question.
May be made when another has the floor; cannot be amended, privileged, debated or reconsidered; must be made when question is first introduced; requires two-thirds vote.

Orders of the Day. (§82.)
Motion for order of the day is in order when another has the floor; does not require to be seconded; cannot be amended, and is not debatable.

Order, to Take Up a Question Out Of. (§85.)
Not debatable; cannot be amended; requires two-thirds vote.

Parliamentary Inquiry. (§89.)
Privileged; undebatable; does not require second.

Personal Right, Question Of. (§96.)
Does not require second; highly privileged.

Points of Order. (§97.)
Do not require second; undebatable.

Postpone to a Fixed Time. (§70.)
Limited debate permitted on the propriety of postponement; may be amended only as to the time.

Postpone Indefinitely. (§71.)
Cannot be amended, but is debatable, and opens main question to discussion.

Previous Question. (§77-78.)
Undebatable; cannot be amended; requires several seconds and two-thirds vote. Not in order in National Council.

Priority of Business, Questions Touching. (§86.)
Undebatable, but remarks may be tacitly allowed.

Reading Papers, Request For. (§88.)
Undebatable; cannot be amended.

Reconsider. (§79.)
Cannot be amended or reconsidered. Is not debatable if original question was not debatable, but if original question was debatable, the motion to be reconsidered may be debated, and the main question is also opened for discussion. Can be made and entered upon record, but not discussed while another has the floor. Must be made on day, or session following, the vote to be reconsidered.

Refer to a Committee. (§69.)
May be amended and is debatable, and opens main question for discussion.

Rescind. (§80.)
May be amended or discussed; and opens main question for discussion. Not privileged.

Special Order. (§83.)
To make a question a special order requires a two-thirds vote.

Substitute. (§63.)
May be amended and discussed.

Suspend or Amend the Rules. (§84.)
Cannot be amended, debated or reconsidered; requires two-thirds vote.

Table, to Lay On or Take From. (§72-74.)
Undebatable, and cannot be amended; an affirmative vote cannot be reconsidered.

Take Up Question Out of Proper Order. (§85.)
Undebatable; cannot be amended; requires two-thirds vote.

Withdrawal of Motion. (§90.)
Cannot be amended or debated; if opposed, after question has been stated, requires consent of the house.

CONGREGATIONAL MANUAL

PART I.

RULES OF ORDER

I. GENERAL PRINCIPLES

1. **The Government of Assemblies.** A body of people convened for the consideration of business of common concern is called a deliberative assembly. Deliberative assemblies are so many, and of such varied character, that in a country like America nearly all people have occasion to inform themselves concerning the principles accepted by common consent and established custom for the government of these bodies. Any gathering where there is to be discussion and an expression of the judgment of the body in terms suitable for publication or record, however informal its proceedings, has need of the general guidance of these principles. Every assembly may be said to meet subject to the implied understanding that it will be so governed; and in the absence of specific rules adopted by the assembly itself, these general principles may always be appealed to with confidence.

2. **Special and General Rules.** Wherever an assembly has adopted special rules for its own government, these rules take precedence of general rules; but special rules are likely to be few in number and limited in their content; and even in the matters which they are designed to cover they require frequent reference to the general principles which they have

undertaken to embody. As for questions arising in every assembly not specifically provided for in its own rules, these are to be determined by the accepted principles and precedents of what is known as Parliamentary Law.

3. **Parliamentary Law.** The name and general idea of Parliamentary Law have come to us from the Parliament of Great Britain. The antiquity and high standing of that body have given to us a large body of principles and precedents which have been commonly adopted by deliberative bodies. These have been much modified in the British Parliament itself, and still more so in America in Congress and in the various State legislatures; and they are still in process of modification. The modification in America has been in many respects distinct; and it is now no longer accurate to refer to Parliament as furnishing precedents in matters where different customs have been established on this side of the water.

4. **The Government of Ecclesiastical Bodies.** Ecclesiastical bodies vary in their government according to their differences in denominational custom; yet in America every Church tends somewhat toward democracy in the forms which govern its business meetings. With liturgical forms for the conduct of public worship this volume does not concern itself; but in meetings of churches for the transaction of business, appeal may always be made to parliamentary law. Yet rules derived from Parliament or Congress are not to be forced arbitrarily upon bodies of quite another character. It needs to be recognized that religious bodies have been building up for themselves a body of precedents that have come to the status of standing laws for their own government. This is a fact of particular importance to a body like that comprising the Congregational Churches of America.

5. **Congregational Law.** The Congregational Churches are not fond of the word Law as applied to themselves by any authority outside themselves; and this section does not so apply it. Yet there is a Law of Congregational Usage. It has not been derived from Congress, for it was before Congress, and has grown out of its own root. Yet it is rooted in the same soil with the political life of the nation, and is of close kin to it. A Church, Association, Conference or Council is a deliberative assembly; and excepting as its own rules, or the precedents of the denomination, make provision for the transaction of business according to particular methods, it is subject to ordinary parliamentary rules. The purpose of this volume is the interpretation of the general rules that govern discussion and business in all deliberative bodies, with special reference to the needs of self-governing churches and the assemblies in which these churches are represented; as these rules have found expression in the usage of our Churches, Councils, Associations, Conferences, and especially in the National Council.

6. **The Purpose of All Rules.** In all deliberative assemblies, and particularly in religious gatherings, it is to be borne in mind that the purpose of rules of order is to facilitate the will of the assembly. "The letter killeth, and the spirit maketh alive," even in the most precise and formal of deliberative assemblies. All members should bear in mind that the real thing to be accomplished is the transaction of necessary business in a manner expeditious and orderly, and without needless technicalities. In the meeting of a church will be found some members quite unaccustomed to parliamentary procedure, whose opinions are entitled to consideration, and who should not be held unreasonably to the mere letter of rules of order. Matters under discussion should be considered in a brotherly

manner, and decided in a simple and courteous fashion. The following rules are therefore to be applied in their spirit, always remembering that needless debate over technicalities is to be avoided.

7. **General Remarks.** Parliamentary law is not a series of arbitrary rules, imposed upon assemblies by the mandate of external authority; but is the mere application of common sense, experience and courtesy to the requirements of deliberative assemblies. Rules change, but these three abide, and by these all rules stand or fall. And the greatest of these is courtesy.

II. ORGANIZATION AND OFFICERS.

8. Organization of Informal Meetings. Special meetings having a single purpose may proceed with very simple organization. Some member of the body calls the gathering to order and nominates a chairman or moderator. If there is no other nomination he puts the question to vote, and if a majority of those present approve, he declares the nominee elected. The person so elected takes the chair, calls for the election of a secretary or scribe, and the organization is completed.

Such an assembly as this would be, for instance, a mass meeting called to consider the wisdom of purchasing an organ for the church. It would not be necessary to give it the formality of a church meeting, or to restrict the voting to members of the church, it being assumed that others than church members would be interested; and the subsequent formal action of the church would depend somewhat on the interest shown in the special meeting. The discussion could proceed with any desired degree of informality, and the record would probably be a mere recommendation to the church that an organ be purchased, together with the assurance that the persons participating in the meeting would lend to the enterprise financial aid and encouragement.

Informal meetings of this character may frequently be of service; yet it is better for the interests of good order that they should proceed under the auspices of some accredited body, as for instance, in the case above cited, of the Music Committee or the Board of Trustees. Such meetings should not be called for pur-

poses other than those which tend to promote harmony and good order within the church, but may be employed for the informal consideration of some question of public policy, where it is not yet deemed expedient that the church itself shall take formal action.

9. **The Organization of Permanent Bodies.** In meetings of the Church the organization continues from meeting to meeting, and the pastor and clerk assume their particular duties by virtue of their offices, except as special provision is made for another presiding officer.

In permanent bodies whose officers hold over the meeting is called to order by the moderator. In bodies where the moderator's term of office expires with the session for which he was elected, but where no other provision is made for a call to order, it is customary, and in the case of the National Council it is provided, that the last elected moderator shall call the assembly to order. In the case of councils the call to order is commonly by one of the older pastors, but may be by an officer or other representative of the inviting church. It is not necessary that the person who calls the meeting to order should be a member of the body. In case a meeting is called by a committee, the chairman of the committee may with propriety call the body to order. If the meeting convenes in response to a call or petition, one of the signers of the call may perform this service. As soon as the organization is effected and the body is in order and ready to proceed, prayer should be offered, generally by the moderator. All religious meetings for the transaction of business should be opened with prayer.

Unless the secretary is one of the standing officers, he should be elected at the beginning; and as soon as the meeting is in order the other officers who have

immediate duties should be chosen by the body. If the order of business has been prepared by a committee, the report of the committee, with its proposed order of business, should be presented and adopted, together with any special rules necessary for the governing of the body.

10. **Temporary and Permanent Organization.** In representative assemblies where credentials are to be presented and a roll of voting members made up, a temporary organization is a convenience. The first National Council held at Oberlin in 1871 proceeded for several days under its temporary organization, pending the making up of the roll and the preparation of a constitution. In meetings of the Council as now conducted and in our Congregational bodies generally, the temporary organization is very brief, and is designed merely to determine the list of members, to ascertain if a quorum be present, and to insure the prompt completion of a permanent organization.

The temporary organization may be effected on the simple lines indicated in Section 7. A member calls the meeting to order and in the absence of any other rule or custom may himself nominate a temporary chairman. Other nominations are in order, and opportunity for them must be given before the first nomination is put to vote. If such additional nominations are made, however, they are not in the nature of amendments, and are not entitled to a vote prior to that upon the first nomination. The names are put to vote in the order in which the nominations were made. A ballot may be called for by any member and should never be refused if demanded in the election of permanent officers.

11. **Quorum.** Mass meetings have no stated quorum. Church constitutions generally provide a definite num-

ber necessary to the transaction of business. In councils a majority of invited churches is necessary to a quorum.

12. **Business That May Be Done After Quorum Is Lacking.** If a quorum has been present, it is judged to be present to the end of the session unless the question is raised. At a council, the business having been completed and the records approved, a public service having been arranged may proceed and complete the work assigned to its various members by the council, even if the question of quorum be raised, and a quorum found to be lacking; but such a body must confine itself strictly to the business which the council approved before the quorum was found to be lacking.

13. **Doing Business Before Quorum Is Complete.** A council, having practically a quorum, and being assured that a sufficient number of additional dele gates are on their way to complete it, may, at the advertised hour, proceed to organize, and if the members arriving later complete the quorum and approve the work begun, the business transacted may be recorded as if a quorum had been present throughout.

An association, assembling at an advertised hour, and having routine business to transact, and lacking one or two members of a quorum, may organize, if the question of quorum is not raised; but if it attempt any business not approved by the entire membership present, any member may raise the question of quorum; and the body itself when a quorum is present may refuse to record the acts performed as the acts of the body.

But in all such instances it is necessary that the work performed prior to the arrival of the quorum have the unanimous consent of those present, and the approval of the fully organized body when a quorum is present.

14. **Temporary Organization Without Quorum.** A

meeting having less than a quorum may effect a temporary organization and adjourn; but can transact no business that is binding on the body.

15. **Checks Upon Business Without Quorum.** Whatever is done without a quorum has these three checks: First, it must meet the unanimous will of those present, else one member will call for a count, and show that no quorum is present; secondly, as soon as a quorum arrives the formal organization may refuse to concur in any previous action; and thirdly, when the minutes are presented for adoption at the next session, the body may refuse to approve the minutes.

With these ample checks it would be folly to insist that a quorum must be visibly present at every moment when routine business is under consideration. No legislative body requires it. In some of the State legislatures the journal shows a large day's business to have been done when in reality only one member is actually present, dictating to a stenographer the advancement of bills previously agreed upon, the body reserving the right to save its record from abuse of this arrangement when the journal comes up for approval. No final action can be taken in this way; but it is a device much in vogue in some States for the gaining of a legislative day, and the pushing forward of routine business for which a separate day is required, but which if actually spent at the Capitol would prevent members from spending the week-end at home. The custom is not commended for Congregational usage; but may serve as a sufficient precedent to justify a body barely lacking a quorum in proceeding with routine business, when the hour of meeting has arrived, assured that if the assembly does not approve what they have done, it can easily reverse it without affecting the records. It goes without saying that no business should be introduced in such a meeting that is

not practically certain to be approved by the whole body, or before the advertised time of beginning.

16. **Debate Without Quorum.** It is sometimes held that no discussions are in order without a quorum; but this rule, which obtains in some English assemblies, is not held in America. If, however, a discussion appears to be important, and the discussion of it without a quorum likely to bias the later action of the body, any member present may stop discussion by calling for a quorum.

17. **Officers.** Deliberative bodies may elect such officers as they require for the conduct of their business; but for the purpose of public assembly and the transaction of business the necessary officers are a Chairman or Moderator and a Secretary or Scribe. In religious assemblies the presiding officer is usually known as the Moderator, and the keeper of the records as the Scribe. In the local Church the Scribe is known as the Clerk.

18. **Duties of the Moderator.** The following are the duties of the moderator:

To call the assembly to order, if it be not already in order when he takes the chair, and again after each adjournment or recess during the period in which he holds office.

To ascertain the presence of a quorum.

To call for the reading of the call of the meeting, or of the minutes of the last meeting.

To lay before the meeting the order of business.

To receive memorials, petitions, motions and reports as they are presented to the body.

To secure attention and preserve order during the discussion of all questions.

To put all motions to vote and to declare the results of the vote.

To decide all questions of order and to give or cause to be given answers to questions for information upon business then pending.

To authenticate with his signature such records and papers as may be required by the rules.

To preserve an impartial bearing toward both sides and to facilitate the will of the assembly.

19. **The Part of the Moderator in Facilitating Business.** The moderator can often facilitate the business of a meeting, and that in an entirely orderly manner. Often a motion blunderingly made can be so stated by the Chair as to preserve its meaning and relieve the member making it from embarrassment. Not infrequently a member offers a good suggestion and takes his seat. "Does the brother desire to put his suggestion in the form of a motion?" is a question which the moderator may properly ask, and one that often will result in bringing the question directly before the house. The moderator is never to usurp the rights of members, but can often assist the inexperienced by tactful suggestions, and at the same time facilitate the progress of business.

Such suggestions are to be avoided, however, whenever the business is of such a nature that a suggestion from the chair will appear to be offering assistance to one side. The moderator must offer only such assistance as is consistent with strict impartiality, and it is better to err by helping too little rather than too much.

20. **The Moderator's Vote.** The moderator retains all his rights as a member of the body and may vote on any question, but usually does not vote excepting when yeas and nays are called for, or when the house is equally divided. In case a motion would prevail by a majority of one and the moderator not having previously voted votes against it, thus tying the house, the motion is lost. When a two-thirds vote is required

and the moderator voting in the negative brings the vote of that side above one-third, the motion is lost.

21. **The Moderator in Debate.** The moderator may participate in discussions, but not from the chair. Any suggestions which he may make from the chair should be confined to those designed to facilitate the business of the meeting, and not to assist one side as against the other. It is the parliamentary right of the moderator to debate any and all questions from the floor, and there can be no rule excepting his own good judgment as to when he shall exercise that right, but while all things are lawful not all things are expedient. The moderator should be impartial and seem impartial, and the occasions in which he engages in discussion should be infrequent. Whenever the moderator engages in discussion he must call another member to the chair and speak from the floor subject to all the rules and restrictions that govern other members in debate.

22. **Calling Another Member to the Chair.** The moderator on leaving the chair for the purpose of discussion or for the purpose of temporary retirement may call another member to the chair. Ordinarily the person so called should be the assistant moderator, if there be one, but for any brief absence this is not mandatory. It is the right of the presiding officer on leaving the chair for a brief interval to call any other member of the body to his place. But if the house so desires, it may elect its temporary presiding officer, or insist that the assistant moderator take the chair.

When the moderator is absent at the beginning of a session, he may not appoint a substitute. The assistant moderator presides, or if there is no assistant the assembly elects its own presiding officer.

23. **The Necessity for Decision.** Vacillation on the part of a moderator is very nearly an unpardonable sin. When he is called upon for a decision, if he is in doubt,

he may ask the house to decide upon its own course, or give its interpretation of a proposal. But when he must make a decision, it is better for him to rule and rule mistakenly than to hesitate and waste time. If he is wrong, the house can correct his decision on appeal; but it will not be likely to do so unless he is very far wrong. If a presiding officer is fair, courteous, intelligent and generally right, the house will almost invariably accept a faulty ruling without complaint, if it leaves the assembly free to go on with the business.

24. **The Scribe.** The duties of the scribe in general are the following:

To prepare and preserve a roll of members.

To call that roll whenever a vote of yeas and nays is demanded.

To record all motions and resolutions for permanent preservation.

To keep on file all documents, reports, and papers referred to in the minutes, whose nature does not require their full incorporation into the records.

To read all papers demanded by the body.

To furnish to the chairman of each committee a full list of its members.

To publish or send out seasonable notices of meetings as the rules of the body may require.

To sign all papers and records, usually with the moderator, and to authenticate the proceedings of the body.

When the duties of the scribe are arduous he may request an assistant, and it is his privilege to require that any motion which is not entirely simple in its character be furnished him in writing.

25. **Other Officers.** A President and a Recording Officer are all that are strictly necessary for the conduct of a deliberative assembly, but other officers,

such as tellers, sergeant-at-arms, messengers and committees, may be chosen whenever the business of the assembly requires it.

26. **General Remarks.** When the assistant moderator or another member is presiding, he is invested with all the authority of the moderator.

III. RIGHTS AND DUTIES OF MEMBERS.

27. **Members.** The conditions of membership in an assembly depend upon the nature of the assembly. In an informal meeting for the consideration of a topic of general interest, any person present desiring to be heard and speaking in an orderly manner, may be considered a member. A temperance meeting, though under the auspices of the church, might be considered a mass meeting of all citizens interested in the measure.

In a meeting of a church, the roll of the church limits the privilege of voting.

28. **Credentials.** In representative denominational gatherings credentials should be furnished members by the bodies electing them. In the smaller groups, however, as local councils or district associations, formal credentials, while regular, are not usually called for; a member in good standing in some local church, present and representing himself as a delegate from that church, is seated without a call for written documents, unless his claim is contested. In case of contest, a committee on credentials is usually appointed.

A member thus challenged, and unable to show credentials, may retaliate and demand that all other members show credentials such as are required of him; but the body need not accede to this demand if it is satisfied of the standing of the members whose seats are not contested.

29. **Corresponding Members.** Strictly construed, the privilege of the floor is restricted to the voting membership; but the body is master of its own proceedings in this matter, and may extend the liberty of discussion to those who have no right to vote. An

association may elect as honorary members, or members by courtesy, speakers on its programme, invited guests, visiting ministers and prominent laymen, and local pastors of other denominations in the place where the meeting is held. These members have the privilege of the floor by courtesy, but not the right of voting. The National Council makes all speakers and the members of its provisional committee honorary members.

30. **Discussion by Those Not Members.** A church may freely entertain petitions from persons not members, and permit them to speak. In matters of public concern, the church may extend the privilege of the floor to persons outside its membership. This commonly will not require a specific vote, but may be done by invitation of the pastor, unless there is objection, or by unanimous consent.

31. **Rights of Members.** In every Congregational assembly, the rights of all members are equal. No member, unless under censure or suspension, can be deprived of his seat, voice or vote. He may introduce business, and speak in favor of or in opposition to any debatable question, and is entitled to the recognition of the moderator, and the courteous attention of every other member. He has a right to rise and call another member to order, being careful that the manner of his call does not add to the disorder.

32. **Duties of Members.** The duties of each member grow out of the rights of his fellow members. It is the duty of each member to do all that it is his right to expect that his fellow member will do. We are one body, with one Spirit, and having many members we are to be considerate of one another. Each member is required to give courteous attention to the motions and addresses of his fellow members, to refrain from disorder, and in general to do by his fellow members as he wishes to be done by.

33. **Special Duties.** In church assemblies it is not enough that members exercise toward each other member the formal courtesy of parliamentary law. A certain added consideration grows out of the relations of Christian brotherhood. This may not be defined in rules, for it inheres in that gracious quality which the spirit of the Gospel adds to mere legality. It is for each member to add this to other graces, and in this spirit to interpret all formal rules.

34. **General Remarks.** All who become members of an organization thereby assume all the duties which are implied in the purposes of the organization. These obligations are reciprocal, and continue until regular dismission from the organization.

IV. THE INTRODUCTION OF BUSINESS.

35. **Methods of Introducing Business.** There are three ways of introducing business; first, by the report of a person or committee calling the meeting or appointed to present business to the body; secondly, by a communication addressed to the body in the form of a memorial, petition or protest; thirdly, by a motion made and seconded. Reports, memorials, protests and petitions may be received from persons whether members of the body or not, but the persons making and seconding a motion must be members of the body. In the case of petitions or reports, the report or petition having been read is not properly before the assembly for action until a motion has been made and seconded by members. In general, therefore, any business to be discussed is properly brought before the assembly by a motion.

36. **The Form of a Motion.** When a member rises to introduce a matter of business, he should reduce his proposition to the form of a motion or resolution. If it is a simple matter, easily understood and free from details, it may be stated verbally, and the member will say, "I move——" and will state his proposal briefly, concisely and clearly. If the motion extends to considerable length or is liable to be misunderstood, or to be difficult for the scribe to record, it should be reduced to writing before it is introduced. It may be introduced as a motion, or as a series of resolutions, each beginning with the words "Resolved, That——".

37. **Reducing a Motion to Writing.** The chair may direct that a motion be reduced to writing, and the member introducing it must write it if so directed.

The motion is not properly before the house until it is placed in form, but preliminary discussion, while technically out of order, may be permitted while the mover is writing his resolution, particularly if the discussion take the form of brief suggestions concerning the wording of the motion. If such suggestions appear to assist in bringing the business before the house in concrete form, the chair may permit it, but should rule out of order any discussion of the main question until the matter is sufficiently before the body for members to understand what they are discussing.

38. Seconding a Motion. The rule that a motion must be seconded is based upon the assumption that at least two members must be sufficiently interested in a matter to vouch for it, or it is not worthy the attention of the assembly. But this does not imply that there must be a long awkward pause after routine motions waiting for a formal second. If the chair is in any doubt concerning the matter he will ask, "Does the motion receive a second?" But where a large amount of business is being done, and mostly of a formal nature, the delay for a second is pedantic and a waste of time. A good parliamentarian does not waste time in this manner. The directions to the chairman in Robert's "Rules of Order" are eminently wise, "Never wait for mere routine motions to be seconded" (p. 161); and "Often in routine work the chairman puts the question without even waiting for a motion; as few persons like to make such formal motions, and much time would be wasted in waiting for them; but the chairman can only do this as long as no one objects" (p. 194).

39. Motions That Do Not Require a Second. There are four motions that do not require to be seconded: the objection to a question; a call for the orders of the

day; a call to order, and a request for information or for the reading of papers.

40. **Motions That Require More Than One Second.** A motion for a ballot must be supported by at least four members in addition to the one making the motion. A motion for the yeas and nays must be supported by a majority of those voting.

41. **General Remarks.** A mover may modify his motion before it has been seconded; and may do so after it has been seconded if the second agrees. If the second does not agree, he may withdraw his second, and the motion fails unless another member seconds it.

V. RULES GOVERNING DISCUSSION.

42. When Discussion Is in Order. Discussion of a motion is not in order before the motion is made and seconded, and stated to the assembly by the moderator. A member who has introduced a motion must be seated immediately and give reasonable time for a second. If the motion is not seconded, the assembly may proceed to consider another question.

43. Opening and Closing Arguments. When a motion has been made and stated, the member who made the motion has the first right to the floor, even though others rise before him. He also has the right to make the closing speech before the vote, and the right belongs to him even if the assembly has voted to close the debate.

When the business is introduced in the form of the report of a committee, the chairman of the committee has the right to open and close the discussion of the report.

44. Number of Speeches by One Member. In the National Council and in our ecclesiastical bodies generally, no member is permitted to speak more than twice on any question, nor more than once if others who have not spoken desire to speak; but if the mover of a resolution or chairman of a committee has participated in the discussion, this cannot be held to deprive him of his right to present the closing argument in favor of his motion, or of the report of his committee.

45. What Constitutes an Address. The request for information if made without argument, or the answering of such a request, or an informal suggestion concerning a resolution or report, is not considered an

address. An address, to be counted as such, need not extend to any great length, but must be more than a request or response offered as such in good faith.

46. **Speaking Before the Motion Is Made.** A member who proposes to introduce a motion sometimes desires to give the reasons for his motion in advance. This may be permitted by general consent, but the member should state on rising the purpose of the motion he is about to make, and then, if permitted, he may give briefly the reasons for it, ending with the motion. He may not, however, make a second speech when the motion has been seconded, but he is entitled to close the discussion.

47. **Motions Undebatable.** The motions that may not be debated are: To refuse to consider a question; the previous question; to adjourn (when another question is before the assembly); to extend, limit, or close debate; to amend or suspend the rules; to take up a question out of its order; appeal from decision of the chair touching indecorum; the reconsideration of an undebatable motion; parliamentary inquiries; call to order; call for the orders of the day; the reading of papers; and questions of the priority of business. But even the most undebatable motions frequently permit limited discussion by unanimous consent.

48. **General Remarks.** A member has no right to introduce a motion nor to begin an address until he has risen in his place, addressed the moderator by his proper title, and been recognized by the moderator's calling his name. When so recognized, and not before, he is said to have the floor. This subject will be treated in the next chapter.

VI. THE RIGHT TO THE FLOOR.

49. Gaining the Floor. A member who wishes to introduce a matter of business or to discuss a question before the house, must first obtain the floor. Rising in his place, he should address the chair by his proper title, "Mr. Chairman," "Mr. President," or "Mr. Moderator," as the case may be. The moderator will recognize the member who he thinks is entitled to the floor, calling him by his name. The member thus recognized is said to have the floor.

50. Whom the Moderator Shall Recognize. If two or more members desire the floor at once, the moderator must decide which member is entitled to it. In Congress there is no appeal from this decision, but this rule cannot be held to apply to ecclesiastical bodies. The chair, as a rule, should recognize the member whom he hears first, but if the chair has knowledge of the side on which members intend to speak, he should recognize the two sides in alternation. In some assemblies when two members desire the floor the moderator recognizes the member who is farther from the chair.

51. Yielding the Floor. A member who has obtained the floor must yield it,—

(a) For an objection to the consideration of the question. Such objection can only be made when the matter is first introduced. If objection is made, the member who has the floor takes his seat, and the moderator asks, "Will the Church (or Association, Conference, or Council) consider the business proposed?" If two-thirds of the members present vote not to consider the question, it is dismissed for that session. Otherwise the question is in order, and the member who introduced the business has the floor.

(b) For a motion to reconsider. If a member who has voted in favor of a motion that has passed rises on that day or on the day or at the session next following and moves a reconsideration of the motion, the member who has the floor must yield it until the motion to reconsider is recorded.

It is unusual, however, in ecclesiastical bodies, for a member to claim the privilege of interrupting a speaker to record a motion to reconsider, and it should not be done except in an emergency.

(c) For a point of order. If a member is speaking, and another rises and says, "Mr. Moderator, I rise to a point of order," the member speaking must yield the floor until the point is decided. The point of order may be that the business is out of order, or that the member is not discussing the business before the house, or that he is using improper language. If the business is ruled out of order, the member does not regain the floor. If the ruling is that his remarks are not germane to the question, he may continue, but must discuss the question; and failing to do so yields the floor. If he is using improper language, he must desist, and if he fails to do so, must be required by the moderator to sit down.

(d) For an appeal. If, while a member has the floor, the chair renders a decision which results in an appeal, the member must be seated until the appeal is decided. If the appeal relates to alleged indecorum in his remarks, or to the relevancy of his argument, the decision of the appeal is binding upon him as well as on the chair.

(e) For the Orders of the Day. If while a member is speaking the time arrives which the assembly has set for the close of debate, or for the consideration of other business, a member may call for the orders of the

day, and the member must yield the floor, unless the assembly votes to permit him to continue.

(f) **For a question of privilege requiring immediate attention.** If a member believes that his or another member's rights have suffered serious invasion, or that any action past or pending threatens such invasion, he may rise to a question of privilege, and the moderator will decide whether it is a question of such high privilege as to justify its consideration at that point. If it is so decided, the member who has the floor must yield it until the question of privilege is decided. He may then resume.

(g) **For adjournment at a time set.** A member who holds the floor must yield it if the hour set for adjournment arrives while he is speaking, unless the assembly permits him to continue. But if the time for adjournment has not been set in advance, the member who holds the floor cannot be required to yield it for a motion to adjourn, nor, without his consent, for a motion to fix the time at or to which to adjourn.

52. **Yielding for One Purpose or for All.** The principle that a member who yields the floor for one purpose yields it for all is true within certain limits. But in three important cases it is not true. If a member is speaking when the time arrives to take recess, and has not exceeded the time allowed for a speech, he may resume after the recess or when discussion of that question is resumed, as though he had not yielded the floor. And if he yields for the asking of a question, his yielding implies the right to answer it, and thereafter to continue as if he had not yielded. And finally, if he yields as a courtesy to the body, in order that it may attend to some urgent matter, he has a right to resume the floor and the house will not seek to take advantage of his courtesy.

53. **Speaking to the Question.** Except for these

purposes a member may not be interrupted while he is in possession of the floor. But he is subject to any special rules governing length of debate which the body has adopted, and to all standing rules, and to the requirements of decorum. It is required of him also that he speak to the question before the house. If he appear to be talking aimlessly, or to consume time, or on some other question, he may be called to order, and if he does not thereafter speak to the question, he may be adjudged out of order, and his right to the floor ceases.

54. **General Remarks.** A speaker must address his remarks to the presiding officer, and not to individual members of the assembly.

VII. THE CLASSIFICATION OF MOTIONS.

Motions Unamendable: §66.
- To adjourn—when another question is before the house, §122.
- To amend an amendment, §62.
- To lay on the table, §72.
- To postpone indefinitely, §71.
- The previous question, §77.
- The suppression of a question, §87.
- To suspend the rules, §84.
- To take up a question out of its order, §85.
- To take from the table, §74.
- To withdraw a motion, §90.
- The appeal from the decision of the chair (as to decorum), §91.
- The call to order, §92.

Motions undebatable: §47.
- To adjourn—when another question is before the house, §122.
- To close, or extend, or limit debate, §§75-76.
- To lay on the table, §72.
- The suppression of a question, §87.
- The previous question, §77.
- To take up a question out of its order, §85.
- To take from the table, §74.
- To withdraw a motion, §90.
- Appeal when referring to indecorum, §91.
- The call to order.

Motions unreconsiderable: §79.
- To adjourn, §122.
- To suspend the rules, §84.
- An affirmative vote to take from the table, §74.

Motions requiring a two-thirds vote: §108.
- The suppression of a question, §87.
- To suspend the rules, §84.
- To amend the rules, §84.
- To close, extend or limit debate, §§75-76.
- To make a special order, §83.
- The previous question, §77.
- To lay on table (when used to close debate) §73.
- To take up a question out of its order, §85.

Require no seconding: §39.
The call to order, §92.
The suppression of a question, §87.
The reading of papers, §88.
Parliamentary inquiries, §89.
Objection to a member speaking after indecorum, §98.

In order even when a member be speaking:
The call to order, §92.
The suppression of a question, §87.
To reconsider (in emergencies), §79.
The call for the orders of the day, §82.

Require more than one second:
The motion to vote by ballot, §40.
Yeas and nays, §40.

55. **The Main Question.** Any motion introduced when no other business is before the house, and having been moved and seconded and stated by the chair, is before the house, and is entitled a Main Question. However small the business to which it relates, this title is used, and distinguishes the original motion from the incidental or modifying motions that may be made while it is under consideration.

56. **To What Motions the Main Question Yields.** According to the rules of the National Council, when a question is under debate, it yields to the following, and to these only, and these in reverse order of precedence, i. e., in the order of their numbers as given below:

6. To amend.
5. To commit.
4. To postpone to a time certain.
3. To postpone indefinitely.
2. To lay on the table (not debatable).
1. To adjourn (not debatable).

To these should be added, as taking precedence of them all, the motion to fix the time to which to adjourn, and certain questions of privilege, all of which will be considered hereinafter.

57. **Subsidiary, Incidental and Privileged Questions.** Taking the National Council's list of motions that may be made while a main question is pending, we may divide them into three groups:

a. Motions that, without postponing, propose in some manner to modify the Main Question, grouped under the head of Motions to Amend. These questions take precedence of the Main Question and of no other.

b. Motions that defer action, either by putting the Main Question aside, or by referring it to a committee. These are the motions to commit, to postpone to a time certain, to postpone indefinitely, and to lay on the table.

c. Motions that do not in any way relate to the Main Question, but which may rise while it is being considered, and to which it must yield. These are the motion to adjourn, and certain other privileged questions.

58. **Subsidiary, Incidental and Privileged Questions, Continued.** The classification in the previous section is adequate for most religious assemblies. In strict parliamentary law the classification is somewhat more elaborate.

1. **Modifying motions,** including all motions to amend, substitute, strike out, fill in blanks, etc.

2. **Subsidiary motions,** which include motions,—to commit; to postpone to a time certain; to postpone indefinitely; to lay on the table; to limit or extend debate; for the previous question; the suppression of the question, and to reconsider.

3. **Incidental motions,** being such as arise out of the Main Question, or of some subsidiary motion, including —Suspension of the rules; appeal from the decision of the chair; liberty to read papers; leave to withdraw motion, and generally those questions relating to orders and rules.

4. **Questions of privilege,** being those that relate to the rights of the assembly or its members.

The foregoing classes will be considered in successive chapters.

59. **Unanimous Consent.** Motions are sometimes passed by unanimous consent without the formality of a vote. An assembly by unanimous consent may do anything which it is competent to do, and all contrary rules, either general or special, are set aside in the process. A body cannot do an unconstitutional act by unanimous consent, but it may suspend its by-laws.

VIII. MODIFYING MOTIONS.

60. Classes of Modifying Motions. A motion having been duly made, seconded, and stated by the chair, is before the house, and the order is upon its passage. Unless it is an undebatable motion, it is open for discussion, and at the close of the discussion may be voted upon and dismissed from the order of the day. While the motion is pending, however, it may be disposed of in any one of several ways. The motions for these various dispositions other than by direct vote are those over which confusion mostly arises. They are therefore to be avoided unless necessary. The question ought, in general, to come before the house for a fair vote on its own merits; and the member who has given thought to the preparation of a resolution is entitled to a fair consideration.

But inasmuch as not every motion as originally made expresses the will of the body, while often a modification of the motion might express it, and inasmuch as sometimes a motion as made is complex, and one part may be acceptable and another not, three kinds of otion are in order as to the modification of a question: (a) To amend; (b) to substitute; and (c) to divide.

61. Amendments. Every debatable motion except that to postpone indefinitely, and that to amend an amendment, may be amended. No undebatable motion can be amended, except that to fix the time to which to adjourn. The motion to amend takes precedence of the main question, and of this only.

Amendments may be of three classes,—(1) To strike out; (2) To insert; (3) To strike out and insert.

Any of these three forms may themselves be amended.

62. **The Amendment of an Amendment.** An amendment may be amended, but an amendment to an amendment cannot be amended. As the main question yields to the amendment, so in turn the motion to amend yields to the motion to amend the amendment.

When the motion to amend the amendment has been put to vote, if the vote is in the affirmative, the motion is on "the amendment as amended." This motion is debatable, and if carried, opens to discussion "the motion as amended."

If the amendment to the amendment is lost, the question recurs on the amendment; and if this is lost the question is on the original motion.

The passage of an amendment does not carry with it the passage of the main question as amended. A separate vote is required.

63. **Substitutes.** A substitute motion is to be used when the subject matter is not directly germane, or involves too wide a departure to be easily embraced in an amendment. It is not intended, however, to be used in introducing a wholly different matter of business.

64. **Division of the Question.** A motion to divide is intended to bring the parts of a motion before the house separately; and when it prevails discussion should be limited to the part of the motion under immediate consideration.

A motion to divide can be amended by an amendment germane to itself; that is, by a motion to divide differently.

The United States Senate holds to the rule that the motion "to strike out A and insert B," is indivisible, but this rule ought not to be followed in ecclesiastical bodies, in which it is much simpler to treat this motion as divisible; and the division does not count as an

amendment to the amendment, but each division of the amendment may itself be once amended.

65. **Effect of Subsidiary Motions on Amendments.** If the previous question is voted while an amendment is pending, it applies both to the amendment and to the main question unless limited to the amendment. But a vote to lay an amendment on the table carries with it the main question.

66. **Motions That May Not Be Amended.** The motions that are not amendable are: To refuse to consider; to lay on the table; to postpone indefinitely; for the previous question; to adjourn; and all incidental questions.

An amendment to an amendment may not be further amended.

A motion to adjourn may not be amended except when no business is before the house; in which case it is amendable, especially if adjournment would dissolve the assembly.

67. **Filling Blanks.** Where a resolution is adopted having blanks to be filled, the filling of the blanks may be done either before or after the consideration of the resolution itself; and the same applies to a more formal instrument, as a constitution. The filling of blanks is not subject to the formal restrictions that belong to amendments; and motions to insert different names or numbers may be considered in any convenient manner. If, for instance, a blank is to be filled with a date, the Chair may entertain any number of suggestions concerning a convenient date, and ask, not for a formal vote for or against each, but informally, "How many regard January 1 as the most suitable of the dates proposed?" and the other dates in order, beginning usually at the most remote date proposed, and so arriving at length at an expression of judgment that will finally take shape in a formal motion.

68. **What Is Germane?** An amendment must be germane to the main question. It may greatly modify or even directly oppose the intent of the main question, but it must not relate to entirely different matter.

The question "What is germane?" is not always easy to answer. It does not of necessity imply that the amendment shall express the same idea, but only that its substance shall in some proper manner relate to that of the main question. If a motion is made "That this body condemn the higher criticism," an amendment to strike out "condemn" and insert "approve" is entirely germane; but to strike out "higher criticism" and insert "the sale of liquor" would not be germane.

At a meeting of the Methodist General Conference, when the question of forbidden games was under discussion, one facetious member moved to amend by inserting after "dancing, card-playing and theater-going," the words, "croquet, one old cat," and certain other games. His amendment was ruled out of order as not being offered in good faith; but it was certainly germane.

Often an amendment that is germane may be so offered as to reduce the motion to an absurdity, and make the original mover glad to vote against it; and some comical instances of this have occurred; but these belong rather to the wiles of the politician than to the brotherly atmosphere of religious assemblies.

IX. SUBSIDIARY MOTIONS.

69. To Commit. This motion may be made concerning a main question at any time during the discussion, and if the matter has already been before a committee, a motion to re-commit is in order, taking precedence over motions to amend or postpone. This motion is useful when the discussion relates to troublesome details which are likely to consume time, and which can better be settled in a smaller body which shall bring the question before the house in simpler and more orderly form. The motion to commit is debatable, and within certain limits, opens the main question for discussion, if the interests of the main question are likely to be affected by committing. For instance, it is in order for a member to show how he supposes the interests in the question will be affected by committing, and so far forth, to discuss the main question under the motion to commit. The member is not permitted, however, to transcend these limits, nor to argue at length the merits of the main question.

Discussion is also in order on an amendment of the motion concerning the composition of the committee, as to whether it shall be referred to the committee that may previously have acted upon it, or to a new committee, or to one of the standing committees of the body, or to the committee of the whole. If several amendments are offered and the chair desires to know quickly the will of the house, he may put the motions on the question of the composition of the committee in the following order: First, to refer to the committee of the whole; second, to refer to a standing committee of the house; third, to refer to a special committee.

70. **To Postpone to a Certain Time.** This motion permits of limited debate, confined to the question of the time to which it is proposed to postpone.

It is not in order to postpone a matter to a time beyond that session, or to the time of unfinished business in the next session. If more questions are postponed to a given time than can be considered at that time, they take their place in order as unfinished business.

71. **To Postpone Indefinitely.** The motion to postpone indefinitely is debatable, but cannot be amended. It opens the main question to discussion. If it prevails, the entire question is removed from the assembly for that session. If the previous question is moved while the motion to postpone indefinitely is before the house, the previous question applies only to the postponement, and not to the main question. The effect of this motion is to remove entirely for that session the question before the house. It may be moved concerning a main question, amendment, or question of privilege. It yields to any motion except a main question or a motion to amend.

72. **To Lay on the Table.** This is an undebatable motion; it cannot be amended, and an affirmative vote upon it cannot be reconsidered. It is a motion of high privilege which carries with it the original motion and all subsidiary motions. Its purpose is to enable the house instantly to put aside one phase of its business and take up another. If it prevails, the business so postponed cannot be brought up again until other business has been transacted, but the motion may be taken from the table by a majority vote, and is then before the house in the exact status which it possessed when laid on the table.

Although a motion to lay on the table is undebatable and may not be amended, the chair may recognize a

member of the house if he rises to a question of privilege, when a motion to table has the effect of finally disposing of a question.

73. **The Abuse of the Motion to Table.** As religious bodies other than local churches meet infrequently, and commonly with full programmes, the motion to lay on the table very commonly is equivalent to casting the whole matter out of court in the most summary and arbitrary manner. As thus used it is hardly a courteous motion, and in the hands of a restless majority may become tyrannical. Designed in its nature for the quick clearing of the docket because of some pressing business that requires instant attention, and not finally to dispose of the matter tabled, it then becomes by reason of its high privilege an oppressive measure. It is a loaded weapon which an assembly can use in self-defense against filibustering and the consideration of profitless business; but it should be used only as a weapon is used, in extreme and desperate cases. It is much more drastic than the previous question. If the National Council has deemed it wise to rule out the previous question, it cannot have intended to make frequent use of a motion much more arbitrary and also undebatable.

The motion to table, therefore, except as used in good faith to make temporary provision for a matter of importance, is an ill-mannered motion, which religious assemblies should vote down as an invasion of personal rights and a breach of Christian courtesy.

On this point Robert well says: "This is an abuse of the motion that often interferes with the harmony of voluntary organizations. The reasons for giving it such high privilege are based on the theory that the question is laid aside only temporarily. The motion is very valuable if used for its legitimate purpose, but if used habitually to suppress questions, then it

should require a two-thirds vote.'' Robert's Rules of Order, p. 54.

74. **To Take from the Table.** A motion that has been laid upon the table may be taken from the table by majority vote at any session following that on which the question was tabled. The motion is not debatable, cannot be amended, and cannot be reconsidered.

75. **To Limit Debate.** This is an undebatable motion, and requires a two-thirds vote. Its effect is to set a time at which the vote shall be taken, or to limit the length of time that any one member may speak upon the question. The same effect is often produced by an announcement from the chair at the beginning of the discussion suggesting that the discussion be limited to an hour, or to some other definite period, and that no member be permitted to speak more than three or five minutes. Such a suggestion made by the chair and not opposed, may be considered as adopted by unanimous consent, without the formality of a motion.

76. **To Extend the Limits of Debate.** The house having set a time at which debate shall close, the time may be extended by the same vote required to close it, namely, two-thirds. A motion to extend the limits of debate is not debatable, but the chair might recognize a member, as for instance, the chairman of the business committee, or some other officer, having in mind the business to be done, stating briefly and without argument, the nature of the business yet to be accomplished, the knowledge of which might assist the members in determining whether discussion should be extended. Such remarks would be out of order, however, if made in the interests of either side, or if having the effect of a discussion of the main question.

77. **The Previous Question.** The effect of the pre-

vious question is to close discussion and to bring the main question to an immediate vote. It requires a two-thirds vote. It is undebatable, cannot be amended, and an affirmative vote upon it cannot be reconsidered. It is a motion of high privilege, and should not be made until it is apparent that all the important issues have been fully canvassed in the discussion and that the discussion itself has reached a wearisome stage. Although the previous question is undebatable, the chair would be justified in recognizing a member of the minority if he arose and stated briefly and without argument, that important considerations still remained to be presented, and that the rights of the minority would be seriously hampered by the passing of the motion. Such a member, however, would have no right to speak at length, nor to argue in favor of his position, but could be heard on a question of privilege concerning the rights of those for whom he assumed to speak. The previous question should be put in this form, "Shall the main question be now put?" If the motion is lost, discussion proceeds as if the previous question had not been moved. If the previous question prevails, the main question must be put to the house with its amendments in their parliamentary order. The previous question takes precedence of every debatable question, but yields to a motion to lay on the table, and to questions of privilege.

78. **The Previous Question Not in Order in the National Council.** It will be noted that in the National Council's standing rules, there is no provision for the previous question. As that portion of the Rules of Order which provides for subsidiary motions belongs to the original draft, presented at Oberlin in 1871 by Dr. Quint, it doubtless was done with intent. To this motion and all others restricting the freedom of speech, except by a vote adopted in advance that the discus-

sion should not continue beyond a given hour, Dr. Quint had strong objections. The writer remembers an occasion when the previous question was moved in the Massachusetts State Association, and Dr. Quint rose to a question of privilege in opposition to it, saying that it never had prevailed in that body, and calling on the house not even to permit the withdrawal of the motion, but squarely to vote it down. The original rules of business of the National Council were very brief. Other rules have been added to them, but these remain unmodified from the beginning. Under them the previous question is never in order in the National Council, and it should seldom be tolerated in religious bodies. These original rules, which should be adequate for religious bodies, are these:

"The rules of order shall be those found in common parliamentary use, not modified by local legislative practice, with the following explicit modifications:—

"When a question is under debate, no motion shall be received except the following, namely: to amend, to commit, to postpone to a time certain, to postpone indefinitely, to lay on the table, and to adjourn—which shall have precedence in the reverse order of this list—the motions to lay on the table and to adjourn, alone, being not debatable.

"No member shall speak more than twice to the merits of any question in debate, except by special permission of the body, nor more than once until every member desiring to speak shall have spoken."

79. **To Reconsider.** A vote that has been passed by an assembly may be reconsidered provided the reconsideration is moved and seconded by two members who voted in favor of it. A vote to reconsider cannot itself be reconsidered. While a motion to reconsider is before the house, no other motions are in order excepting those which relate to adjournment. If the

motion which it is proposed to reconsider was itself undebatable, the motion to reconsider is undebatable, but if the original motion was debatable, the proposal to reconsider opens the whole question to discussion.

A motion to reconsider may be made and entered on the records even when another member has the floor. The reason for this privilege is that the time within which reconsideration is permitted is limited to the day, or the day or session following that on which the vote to be reconsidered was passed. But while a member may interrupt another for the purpose of recording a motion to reconsider, he ought not to do so unless there is real need that he should do so by reason of limitation of time, or for other urgent and evident reasons. If the motion to reconsider prevails, the original motion is before the house. The high privilege belonging to the motion to reconsider does not apply to the reconsidered motion itself, but this becomes subject to all subsidiary motions to which it was originally subject.

80. To Rescind. The motion to reconsider is limited in point of time, and must be made by one who has voted in favor of it. A motion to rescind can be made at any time when no other business is before the house. It is not privileged in any way; is subject to amendment and discussion, and opens the main question for discussion.

X. INCIDENTAL MOTIONS.

81. **Concerning Rules and Orders.** The term incidental motions is used with some variety of meaning in various treatises. As here employed it applies to questions that not being amendments still relate incidentally to the main question without directly affecting its merits, and that concern in some fashion rules and the conduct of business.

82. **The Orders of the Day.** A motion for the order of the day requires no second. It may be made by any member even when another member has the floor, and is in order only when the time has arrived which the assembly has set for certain business. Whatever is pending at the time this motion prevails is postponed if the motion is adopted, but may be taken up as unfinished business at the conclusion of the orders of the day.

83. **To Make a Subject a Special Order.** An item of business which the house does not wish to consider immediately may be made a special order for a given hour. If the motion is contested a two-thirds vote is necessary to adopt it.

84. **To Amend or Suspend the Rules.** In almost all bodies this requires previous notice and a two-thirds vote; but not in the National Council, where a majority can amend the rules without previous notice.

A motion to suspend the rules may be made when it is the desire of the assembly to consider a matter which is technically out of order. It requires a two-thirds vote, is undebatable, though limited discussion strictly confined to the propriety of the suspension may be tacitly allowed. It cannot be reconsidered. The

rules can be suspended only for a definite purpose to be stated in the motion.

85. **To Take up a Question out of Its Proper Order.** Where it is desired to take up a question out of its proper order a motion to this effect may be made and seconded. A two-thirds vote is required to pass it, and it is undebatable and cannot be amended.

86. **Questions Concerning the Priority of Business.** Such questions may be submitted upon formal motion or presented by the chair with a request to know the will of the assembly concerning the order in which it shall consider business yet to be done. In such case the formality of a motion may be dispensed with and the chair may state to the house, concisely, the nature of the business, and submit the question of the order to direct vote. If made in the form of a motion it may be amended, but is undebatable, though suggestions as to the wisdom of the proposed order may tacitly be permitted.

87. **The Suppression of the Question.** This is an undebatable motion, does not require to be seconded, and is in order when a member has the floor. It should be employed only when the matter proposed is clearly out of order and usually only when the matter proposed is beyond the jurisdiction of the body. The objection calls for a ruling from the chair whether the business proposed is in order, and is in effect a point of order raised against the proposed business. It can be introduced only before there has been discussion, and when the question is raised the chair may rule upon it, or may refer it to the house without the formality of a motion, asking, "Will the house consider this matter?" Unless the chair is sure of his position, it is better for him to put the question in this form than to rule upon it, as in case of dissatisfaction his decision might be appealed from, and the

question would still have to be decided by the house. If there is any probability that this will occur, the presiding officer should throw the responsibility upon the house at the outset. A two-thirds vote is required to carry this motion.

The motion to refuse to consider is not a measure to close debate, but an effective method of not beginning it. It is a summary method of casting out an irrelevant matter without discussion.

88. The Reading of Papers. When papers are laid before an assembly, it is the right of any member to have them read once before voting. But no member has a right to call for such reading after they have been recently read, nor for delay, nor for any other purpose than for information. The call for the reading of papers does not require a second; but if the papers have been once read, and subsequent reading is called for and opposed, the question may be put to the house without discussion.

89. Parliamentary Inquiries. A member desiring information on a matter pending may ask for it, and the moderator will reply, or refer the question to the scribe, the mover of the main question, or the chairman of the committee whose report is before the house. Or if the inquiry relate to a question of order, and the moderator prefers, he may call for the will or judgment of the house before ruling. A parliamentary inquiry is a privileged question, to be used in good faith for the obtaining of information pertinent to the matter in hand; and the moderator will not hesitate to rule it out of order when it is apparent that the motive is delay or covert argument.

90. The Withdrawal of a Motion. A member who has made a motion may withdraw the motion provided the second consents, unless objection is made. If, however, there is objection, it is necessary that there

be a motion granting leave to withdraw. This motion cannot be debated or amended, and if permission is granted and the motion is withdrawn the effect is the same as if it had not been made. A motion once made and seconded belongs to the whole house and may not be withdrawn if a majority of the house desire to continue the consideration of it.

91. Appeal From the Decision of the Chair. Any member who is dissatisfied with the decision of the chair may appeal from that decision. If the appeal is not seconded it fails, but if the appeal is seconded, the chair states the question at once, repeating his ruling and stating briefly his reason for the same if he desires, and asks, "Shall the decision of the chair stand as the decision of the house?" If there is a tie vote, the decision is sustained. An appeal from the decision of the chair cannot be amended, and if it relates only to transgressions of the rules of the assembly, indecorum, or the priority of business, or if it is made while the previous question is pending, it is undebatable. In other matters limited debate is permitted, members speaking briefly, and no member speaking more than once.

92. Points of Order. A point of order may be raised by any member; and the chair will recognize a member rising for this purpose even when another member has the floor. Such a member addressing the chair should say, "I rise to a point of order." The chair should answer, "The gentleman will state his point of order." The point of order being stated, the chair will rule whether the point is well taken. If the point of order relates to the right of a member to introduce a given motion, the sustaining of the point of order declares the motion out of order and the member will resume his seat. If the point of order relates to indecorum in speech, the member against whom the

point of order is raised may continue to speak after the point of order has been decided against him, but must desist from offensive remarks and may be required to retract them before he proceeds and may not have the privilege of the floor until he has made reparation.

XI. QUESTIONS OF PRIVILEGE.

93. An Important Distinction. Questions of privilege are not the same as privileged questions.

94. What Are Privileged Questions? Privileged questions are those which from their nature must be permitted to be acted upon in advance of the main question. They are of six classes, and excepting the motion to adjourn have already been considered as subsidiary motions, namely: To adjourn, including the more highly privileged motion to fix the time to which to adjourn; the previous question, and motions to limit or extend debate; to lay on table; to postpone, either indefinitely or definitely; to commit, and to amend.

As here stated they are in the order of their privilege.

95. What Are Questions of Privilege? Questions of privilege are those which concern the rights of the house or of its members. And as personal rights are more sacred than those of business, so questions of privilege are more highly privileged than privileged questions.

96. Questions of Personal Right. A member who feels that his personal rights have been infringed upon, or that he has been unjustly accused or misunderstood, may rise to a question of privilege, and having stated the question, the chair will rule or may call upon the house to determine whether it shall hear the member further. Such a question is in order even when another member has the floor, if it relates directly to words which he has just spoken, or to a matter so grave and so serious that injustice would be done by delay.

97. **Questions of the Rights of the Assembly.** In any grave matter affecting the rights or dignity of the assembly, a question of privilege may be raised, and the house will determine whether the situation is so serious that it will attend to the matter then or at some later time, or not at all.

98. **Precedence in Questions of Privilege.** In questions of privilege "those affecting the rights of the assembly collectively, its safety, dignity and the integrity of its proceedings" take precedence over questions of "the rights, reputation and conduct of members individually." For instance, if a member were to rise to a question of privilege, and should insult the assembly, the consideration of his own misconduct would have higher privilege than that of the injury of which he complained.

99. **Restrictions of Questions of Privilege.** It is hard to set definite limits to questions of privilege. A personal explanation is not a question of privilege, though the house may so regard it if it desire, particularly if the explanation be an apology, or offered manifestly in the interests of peace. The right to rise to a question of privilege does not entitle a member with a grievance to interrupt important business with his complainings, nor to indulge in violent language nor tedious harangue. The theory of questions of privilege is that individual rights are so sacred that a member must not suffer by reason of the machinery of the assembly; and therefore in case of real grievance he may be heard briefly and courteously, even when no motion is before the house; or if the case be more urgent, while other business is pending; and if the matter be a wrong through the words of a member who is speaking, then even while that member has the floor. But this large liberty is limited in many ways,

and the house will not fail to hold a member responsible for any abuse of high privilege.

100. To Whom Questions of Privilege Are Addressed. A question of privilege must be addressed to the chair, who, as soon as the question is stated, will decide whether it is a question of privilege or not. If he decides that it is not a question of privilege, the discussion continues at the point where it was interrupted.

The moderator, as representing the assembly, may assert a privilege on behalf of the house, and refuse to recognize a motion that manifestly is impertinent or trivial. Pells' "Decisions" says, "If Mr. Speaker deems the motion an abuse of the rules of the house, he declines to put it."

This privilege is subject to appeal.

101. Leave to Continue Speaking After Indecorum. If a member is called to order for improper words, and being called to order immediately desists, unless the offense is flagrant he may be permitted to proceed. But if any one objects to his continuing he cannot continue without a favorable vote of the assembly. The motion requires no second and is not debatable; except that the member objecting briefly and without argument may state what the words appear to imply, and the member making the remark that has given offense may accept or deny the implication, or withdraw the words. If the explanation is satisfactory, the member may proceed. If the objecting member persists in his objection, and the member speaking asks to proceed, the chair shall immediately put the question, "Shall the member be given leave to proceed?" A majority vote shall determine his right to continue.

102. Questions Incident to Questions of Privilege. A question of privilege carries with it a proper dis-

position of the matter. The assembly may act at once upon the matter, or refer it to a committee, or set a time at which to attend to it; and any of these motions carries with it the privilege to which the matter relates.

103. General Remarks. An ordinary motion will sometimes rise through a sudden emergency to the place of a question of privilege. For example, a member might be speaking in order, and another member rise and say: "Mr. Moderator, I ask the brother to yield the floor for a question of privilege. A house is on fire and our help is needed. I move we take recess for one hour." The motion to take recess, which ordinarily is a privileged motion, becomes in such an emergency a question of privilege.

XII. THE VOTE.

104. Methods of Voting. Five methods of voting are common among religious bodies—by sound, show of hands, rising, ballot, and by yeas and nays.

105. Voting by Sound, or Show of Hands, or Rising. Voting by sound and by show of hands are two forms which are essentially the same method. In routine business where no division is expected, the viva voce vote is most common. A common form is "As many as are in favor of the motion will say aye." "As many as are opposed say no;" "The ayes have it, and the motion is carried." Or the form is varied thus, "As many as are in favor will raise the hand; as many as are opposed by the same sign." "The motion prevails."

Voting by the uplifted hand is very ancient and appears to have been employed in the New Testament churches. It may be employed in connection with a viva voce vote where the chair is in doubt. A vote having been taken viva voce the moderator may say the chair is in doubt and then call for another vote by the uplifted hand.

A rising vote may be employed when the division is so close as to make voting by show of hands uncertain. It is also used to give emphasis and impressiveness to a vote, as in the adoption of resolutions of respect or thanks.

106. Voting by Ballot. Voting by ballot is in order in all matters of importance, and is desirable in the election of officers. It may be demanded by five members on any main question of importance.

107. Election by Ballot. Where the election is by

ballot it is common to nominate by an informal ballot in order that every person present may express his desire and put in nomination any member whom he prefers. An informal ballot has only the value of a nomination. It sometimes happens that on the informal ballot a majority of votes will appear in favor of a single candidate. In such cases it is common to vote viva voce that the informal ballot be declared formal. This is both legal and desirable, for when the house has shown a clear majority in favor of a candidate on the nominating ballot, it would be a waste of time to take a formal ballot.

It is not required that members shall confine their votes to persons nominated. Whether the nominations be by committee or from the floor or by informal ballot, every member is fully at liberty to vote for any other member for any office for which he is eligible.

108. Majority Required for Election. A majority of all votes is necessary to determine the will of the assembly. A plurality cannot elect an officer nor commit the body to any proposed action.

Some motions require a two-thirds vote; the suppression of a question, the suspension of the rules; the amendment of the rules (except in the National Council); the limitation or extension of debate; the previous question; the making of a special order, or taking up of a question out of its order; and also, properly, the motion to lay on the table, when it is used to limit debate or suppress a question. (See Section 73).

109. Electing by a Single Ballot. The custom has grown common of electing officers by a single ballot cast by the clerk or scribe. This has been declared illegal in some states as defeating the purpose of a ballot and therefore should not be employed. In cases where a nomination has been made and after oppor-

tunity for other nominations has been given and no other nominations follow, the chair may entertain a motion that the ballot containing the nomination be cast by the scribe or the chairman of the committee. The moderator should announce that this can be done only by unanimous consent and inquire whether any other person desires to vote. If any other person expresses a desire to vote tellers must be appointed and a ballot collected from the whole house, but if no other vote is offered the single ballot may be cast and the candidates declared elected. The record, however, should not show that the secretary was instructed to cast the ballot of the house, but that the house proceeding to ballot a unanimous vote was cast in favor of the candidate or candidates. The motion that the secretary cast the ballot of the house, should not be put to vote nor appear upon the records. There should be a bona fide ballot. If every member without exception is willing that his vote should be merged in a single ballot, the purpose of the ballot has not been destroyed, and the ballot is legally valid.

110. Voting by Ayes and Noes. In determining the findings of councils and the other matters of large importance, it is usual to take the vote by ayes and noes. The purpose of this vote in religious bodies is somewhat different from that of political assemblies, it being less to put each man on record than to give each man an opportunity to express a judgment. The names being called in order each member responds, giving his judgment in the affirmative or negative, and if he desires with a few words of explanation of his vote, but unless the vote explicitly requires it the members' votes are not recorded opposite their names. This may be done, however, when for any reason the assembly desires that each member shall go on record.

Yeas and nays may be called for and recorded on any question by a majority vote.

111. **Question Open Till Both Sides Have Voted.** Until both sides of a vote have been taken, a member is at liberty to continue the discussion or to offer amendment. If a member rises and addresses the chair after the affirmative vote, and the chair not recognizing him hastens to put the negative, the member still may claim the floor.

112. **Changing Votes.** After a vote has been cast and until the time when the moderator announces the result, any member is at liberty to change his vote. In doing this he is not expected to reopen the discussion, but if the question is debatable he may briefly give his reason for changing, and even in case of an undebatable motion might be heard briefly on a question of privilege. This, however, could only be asked in a grave situation where the change had come about through some unusual and unfamiliar conditions, such that the member in changing his vote would be justified in feeling compelled to explain his reason.

113. **Announcement of the Vote.** The vote becomes a matter of record only when announced by the chair.

114. **Making a Vote Unanimous.** A clear majority having voted in favor of a candidate or resolution, the vote may be made unanimous. The motion to make a vote unanimous should be made, if at all, by some leading representative of what has been the opposition, and should be entered into heartily, if at all. A single vote against such a motion would defeat it, nor can it truthfully be said that a vote has been unanimous when the defeated minority merely tacitly permits the passing of such a vote. If a vote is recorded that a certain election was made unanimous it should mean that the minority heartily concurred in the judgment of the majority and themselves proposed this united expres-

sion. This motion should never be passed with intent to coerce a minority.

115. All Must Vote. In matters of importance every member may be required to vote, and where a division is called for and members vote neither way, they may be counted in the affirmative.

The rule here laid down is diametrically opposite to that now recognized in Congress, in which members present and not voting are counted in the negative. The distinction is important, and the present rule is sound as applied to ecclesiastical bodies. A member of a legislative body, present and refusing to vote, may be presumed to be opposed to the measure and seeking by his silence to break a quorum. He is not permitted to prevent a vote, and cannot complain if he is counted in the negative, and so since the days of Thomas B. Reed, he is counted in Congress, and increasingly in legislative bodies. But the case is quite otherwise in religious assemblies. The member not voting either for or against a measure must be understood as acquiescing in the vote of the majority. If a pastorate seems to be going badly a member cannot escape his share of the responsibility by asserting that he did not vote in favor of the call. If he was silent while the majority so voted, he must assume his share of the responsibility as fully as if he had voted with the rest.

116. Personal Interest Excludes From Vote. No member may vote on a matter affecting himself. If, however, the matter concerns himself and others, he may vote. For instance, if a vote of censure includes only one name, the member named may not vote; but if it includes two or more names all the members named may vote.

When personalities are involved, a member whose case is under consideration should leave the room, and may

be required to do so, during the discussion and vote upon his case, but may make his personal statement before withdrawing.

117. Forms of Putting Motions.

Viva Voce. "As many as are in favor of the motion, say Aye. Those opposed, No. The Ayes have it; and the motion prevails."

Show of Hands, Followed by Rising Vote. "As many as are in favor of the motion will manifest it by the uplifted hand. Those opposed by the same sign. The Chair is in doubt. Those who are in favor of the motion will rise, and stand until counted. You may be seated. Those who are opposed will stand. The vote is 35 in favor of the motion, and 37 opposed. The motion is lost."

Receiving and Adopting the Report of a Committee. "It is moved and seconded that the report of the Committee be received. As many as are in favor will say, Aye. Opposed, No. The report is received. It is moved and seconded that the report be adopted. As many as are in favor of the adoption of the report will say, Aye. Opposed, No. The Noes have it. The motion to adopt the report is lost."

Objection to the Consideration of a Question. (Not in order if there has been any discussion). "There is objection to the consideration of the question. Will the Association consider it? Those in favor will say, Aye. Opposed, No. The objection does not receive a two-thirds vote, and is lost. The main question is before the Association for discussion."

Appeal From the Decision of the Chair. "Shall the decision of the Chair stand as the judgment of the Conference? As many as favor sustaining the decision of the Chair will say, Aye. Contrary, No. The decision of the Chair is sustained."

Adjourn. "It is moved and seconded that we do now adjourn. Those who are in favor of adjournment will say, Aye. Opposed, No. The Ayes have it; but before the Chair announces the vote he would remind the House that we have set no time to which we shall adjourn. It is moved and seconded that when we adjourn, we adjourn to meet at 9 o'clock tomorrow. As many as are in favor will say, Aye. Contrary, No. It

is a vote. A renewal of the motion to adjourn is in order. Those who favor adjournment will say, Aye. Opposed, No. The Ayes have it. The House stands adjourned to 9 o'clock tomorrow.''

The Previous Question. ''Shall the main question be now put? As many as are in favor of closing the discussion will say, Aye.''

To sustain an Examination. (When Council is by itself). ''It is moved and seconded that the examination be sustained, and that we proceed to the service of ordination. The Scribe will call the roll, and the members will vote as their names are called.''

XIII. THE CLOSING OF THE MEETING.

118. To Take Recess. Where it is intended to close a meeting temporarily and to resume it at another hour of the same day, a motion to take recess until a given time is in order. It is undebatable, but brief remarks may be permitted by general consent, and the motion may be amended as to the time at which it is proposed to reassemble, and limited discussion may be permitted on this point.

119. To Adjourn. A motion to adjourn, if carried, dissolves the assembly, unless a time is fixed to which adjournment is to be taken. The motion should be in this form, "That we do now adjourn," or in the case of a committee, "That the committee rise." This motion is undebatable and cannot be reconsidered or amended, unless the motion contains subsidiary matter, in which case amendments are in order, and debate is permitted on all matters included in the motion beyond that of simple adjournment.

It is commonly said that a motion to adjourn is never debatable and always in order. Neither of these statements is strictly correct. Even the motion "That we do now adjourn" sometimes permits limited discussion, particularly when the assembly is to hold no other session. A member rising at such a time to call the attention of the house to business that has not been transacted is in order even if the motion to adjourn has passed, provided the result has not yet been stated by the chair. To hold that a motion to adjourn can never be debated would sometimes make it impossible for a body to transact important items of business that had been overlooked by the majority. Discussion of

the motion to adjourn, however, must be strictly confined to important items of information bearing directly on the advisability of the motion.

When there is no other business before the house a motion to adjourn may admit of amendment for the purpose of bringing before the house other business, and to prevent a restless and uninformed majority from dissolving the assembly without completing its work. And upon such amendment, if it is seconded and stated, there may be limited discussion. A motion to adjourn loses its privilege if in any way modified. But the amendment to a motion to adjourn is itself a privileged motion, and allowable to prevent the abuse of the privilege of the motion to adjourn. It must not itself be permitted to be abused.

Neither is it strictly true to say that the motion to adjourn is always in order. Even when a motion to adjourn is before the house it may be set aside temporarily by a motion to fix a time to which to adjourn.

A motion to adjourn, having been defeated, may not be renewed until other business has been transacted.

"When an assembly has not fixed the day to which it shall adjourn and it is not otherwise limited by law, an adjournment would be equivalent to a dissolution. The motion to adjourn would then have no privilege whatever over other motions. Indeed [if other business remains to be done], it should not be entertained by the presiding officer [and far from being undebatable], it opens up a wide field for debate." Reed's Parliamentary Rules, p. 126.

120. The Effect of Adjournment on Unfinished Business. When an adjournment closes a session that will be resumed or followed at a stated time within the year by a session of the same body, unfinished business should be taken up at the next session in advance of

new business. But where an assembly meets but once a year, unfinished business ends with the session.

121. To Fix the Time to Which to Adjourn. A motion to fix a time to which to adjourn takes precedence over every other motion. It is debatable unless another motion is before the house. It may be presented as a question of privilege even when important business is before the body, but in that case it cannot be debated and can only be amended as to the time to which it is proposed to adjourn.

122. General Remarks. After the motion to adjourn has been lost, it may be renewed after a reasonable time, even if no votes have been taken. The motion "that we do now adjourn" is not precisely the same at 10 o'clock p. m. that it is at 11 p. m.

More freedom of discussion of the motion to adjourn is permitted when no business is before the house. If the assembly is discussing a question and the motion to adjourn is made, it is assumed that the only question bearing upon the wisdom of adjournment is the question before the house. But if there is no other business pending limited discussion may be permitted; and also amendment.

If the motion to adjourn is qualified it cannot be made while another question is before the house.

The motion to adjourn cannot be reconsidered.

An important church meeting having completed its business, a motion to adjourn was made and seconded. The minister rose, stated the motion, and before putting it to vote, attempted to say a word of satisfaction concerning the business that had been done, when an officious member called out, "A point of order! A motion to adjourn is not debatable!" He was as unparliamentary as he was rude.

XIV. COMMITTEES.

123. **Reason for Committees.** To save the time of the assembly and to give opportunity for investigation and the careful preparation of reports, committees are of great service. An increasing volume of the business of deliberative assemblies is performed by committees. Committees are of three kinds: Special committees, standing committees and committees of the whole.

124. **Special Committees.** A motion to refer to a committee is the freest of all subsidiary motions, excepting that to amend. It is amendable, debatable, and opens the main question to discussion.

Special committees consist of three members, unless the number is specified by vote. The chair may ask, "Of how many shall this committee consist, and how shall this committee be appointed?" and it is not usually necessary that a formal vote should be taken in answer to these questions. If some member answers "three" or "five" and there is no opposing suggestion, the chair announces, "Unless the chair hears other suggestions the committee will consist of five." And when the question is asked, "How shall this committee be appointed?" if members answer "Chair," and there is no other suggestion, the chair appoints the committee.

Where there is a nominating committee it is usual for that committee to nominate committees as well as officers. If the moderator has any reason to believe that a committee of his appointment would be considered partial, he will do well to call for nominations from the floor and put the names to vote in the order of their nomination. The member moving the appoint-

ment of a committee is often made chairman of it, but he has no reason to expect that this will be done. If he is made chairman it should be only because of his eminent fitness for the place, and it is not desirable that a member moving the appointment of a committee should be understood as soliciting a place upon it.

125. **Standing Committees**—For the consideration of matters that may be grouped under convenient heads and are likely to be presented from time to time and to need coördinate consideration, standing committees are of large value.

In appointing committes to investigate and report, it is not necessary that the members of committees should be members of the appointing body. It is not usual that church committees should include persons who are not members of the church, but Associations, Conferences and the National Council are at liberty to place upon their standing committees any member of a Congregational Church within their respective territories.

126. **Committees Should Be Representative.** In the appointment of committees care should be taken to make them truly representative. If it is known that a difference of opinion exists, it is by far better that the minority should be represented upon the committee.

127. **Reports of Committees.** Reports of committees belong to the unfinished business of an assembly and so constitute a special order upon its calendar. Those having in charge the shaping of programs for representative gatherings should confer with committee chairmen and provide sufficient time for the reports of all standing committees.

Committee reports should be in writing and signed by the chairman, and in matters of considerable importance signed also by all members of the committee.

128. **Majority and Minority Reports.** The committee should seek to bring in a report which all its members can recommend. If the committee cannot agree it will be practically certain that the assembly also will be divided, and one of the purposes of a committee is to determine a course upon which the assembly can probably unite. However, if a committee having earnestly sought a united report finds itself unable to agree, there may be presented a majority report signed by those members who agree to it, and a minority report signed by the minority.

The assembly may accept either report or it may receive both and proceed to the consideration of the whole, but having voted to receive both the majority and minority reports, a motion to adopt one or the other would be the usual basis of further discussion. The usual form of such a motion is that the majority report be adopted; the minority report may then be brought before the house upon a motion to substitute the minority report for the majority report.

129. **Reports Upon Reports.** When a report is referred to a committee the committee is not at liberty to alter the text of the report, but may recommend changes on a separate sheet, which changes have the force of a motion to substitute.

130. **Section by Section.** When the report of a committee is considered section by section, one motion to receive the report is sufficient, and the question may be put on each section without a distinct motion for each. If there is a preamble it is adopted last, and the final vote is upon the report as a whole.

131. **Committee of the Whole.** When a subject is under consideration and it is desired to discuss and amend it with greater freedom than is usual in deliberative assemblies, the house may resolve itself into a committee of the whole. When the matter is referred

to the committee of the whole the moderator rises and calls another member to the chair. His choice is almost invariably concurred in, but the assembly may elect a chairman of the committee if it desires. The moderator takes his seat among the members, having no other right than that belonging to one of the rest. The scribe keeps his place and is secretary of the committee, but only for the purpose of furnishing documents, receiving papers and keeping such informal minutes as may assist the committee. The records of the committee do not become a part of the record of the assembly, but only its report.

When the committee of the whole has completed its work it does not adjourn. The proper vote is "that the committee rise." When this motion prevails the moderator resumes his seat and the chairman of the committee of the whole presents to the assembly the result of the work of the committee.

In the committee of the whole any member is entitled to speak as often as he can get the floor, unless the committee places limits upon discussion. The assembly in resolving itself into committee of the whole may set a time at which it shall resume its own session. If the time arrives and the committee is not ready to report it cannot extend its time, even by unanimous vote. It cannot alter the text of any resolution submitted to it, but may report to the house a form of resolution which it approves.

The committee of the whole is of comparatively little use in church gatherings, but now and then is found to be a convenience.

Part 2

Congregational Theory and Practice

With Directions for

The Organization and Conduct of Churches and Other Congregational Bodies

PART II.

CONGREGATIONAL THEORY AND PRACTICE.

I. THE ORGANIZATION OF CHURCHES.

Any company of believers living sufficiently near to each other to meet statedly for worship and to unite in Christian activities may organize themselves into a self-governing church. This church, if approved by the neighboring churches affiliated in council or association, may be recognized on behalf of the denomination, and entitled to fellowship as a Congregational Church. The right of organization is inherent in the local body of believers. The right of recognition belongs to the sisterhood of churches with which the local church expects fellowship.

It is important that in the organization of a Congregational Church careful attention should be given to local conditions which seem to call for the organization, and also that from the beginning the advice and fellowship of neighboring churches should be sought.

A Congregational Church may be organized with or without the aid of the council, or of an association acting in a conciliary capacity. Mistakes are sometimes avoided if the council or association is called for the purpose of organization, but where a different method is adopted, advice should be sought from the advisory committee of the local association, or from a neighboring pastor of standing and experience.

The Organization of a Church Without Council. The

neighborhood should first be canvassed, and a list of prospective members should be obtained. It is advisable that these should have signed in advance a simple preliminary covenant which will afford the basis of a temporary organization. The following has been used successfully in cases of this kind:

"For the glory of God, for the service of our fellow men, and for mutual assistance in our Christian life, the undersigned agree to become charter members of a Congregational Church."

The extreme brevity and freedom from technicality of such a statement is an advantage.

A preliminary meeting may be held and a committee appointed to present a constitution, covenant and articles of faith. Where such a preliminary meeting is inexpedient these documents may be prepared in advance by the leaders of the movement or by a neighboring pastor. The Council Manual prepared by a committee of the National Council in 1895 contains forms which may serve as models for such an organization, and which appear somewhat modified in this volume.

A formal call should be issued for the organization, and should become a part of the minutes of the meeting. It may be published in a local paper or sent individually to prospective members.

On the appointed date the meeting may be called to order by a neighboring pastor, or by a representative of the advisory committee of the association. A temporary clerk should be elected and the call for the meeting read. The names of the persons who have signified their intention of uniting with the church should be read, and if a sufficient number are found to be present, the business of the meeting may proceed. A permanent moderator and scribe should now be chosen, and prayer offered by the presiding officer or some person whom he may appoint.

The persons who are to join by letter from other churches should produce their credentials, and these papers should be submitted to a committee. The persons desiring to unite on confession of faith should also present their names and requests. If there is objection to any name proposed, the prospective members have a right by vote to refuse to associate that person with themselves as a charter member of the church; but if no objection is raised, the names need not be voted upon separately. If the committee finds the letters to be in due form, and the persons uniting on confession to give reasonable evidence of faith in Christ, they may report favorably upon the prospective membership as a whole.

A motion is then in order, and may be in substance as follows: "Voted that we now proceed to take the necessary steps toward the organization of a church of the Lord Jesus Christ to be known as the ..... Congregational Church."

This motion being open for discussion, it should be made clear that such a church is needed; that the field is not already covered by neighboring churches, that it has good prospect of reaching self-support within a reasonable period and that those who are to constitute the church represent the best interests of the community in the undertaking. These matters being established the motion may be adopted.

The covenant, statement of doctrine, form for the reception of members and constitution and by-laws may now be presented and adopted.

The election of officers will then be in order. If deacons and trustees are to be so chosen that terms of office do not all expire at once, one officer should be elected for one year, another for two, and another for three, as the constitution may direct.

It may be wise to adjourn the meeting at this point

and to complete it at a Sunday covenant service, holding the charter membership open until that date. In that case the persons to be received into the fellowship of the church who were not present at the business meeting should present themselves and be accepted by vote as charter members of the church, and the whole body then going forward as their names are read, may receive the right hand of fellowship. This service may appropriately be followed by a communion service.

This method of effecting an organization in two meetings, one called especially for the transaction of business, and the second called upon a Sunday for the purpose of joining in the covenant, possesses some marked practical advantages. Where it is employed there should be a formal vote at the second service ratifying the proceedings of the previous meeting, and the covenant service should be considered an adjourned session of the meeting for organization.

The Organization of a Church With the Aid of Council. Formerly most Congregational churches were organized in this way. The prospective members having held a preliminary meeting, and agreed upon their desire to organize a church, may join in issuing a letter missive to be signed by a committee of the brethren, inviting the Congregational churches of the vicinage, or the Association of said churches, to convene for the purpose of organizing a Congregational church.

The council being duly organized, the list of the prospective members should be submitted, and such statements made as shall convince the council of the necessity of proceeding with the organization. The council may then be by itself, and if it approves the organization will return with the report of approval.

The organization of the church will then proceed, the council being present, and its officers presiding and

conducting the proceedings of organization. The moderator of the council will act as chairman of the meeting, and the scribe of the council will incorporate the proceedings of the new organization into the records of the council. The voting, however, after the report of the council favorable to the organization of the church will be by the prospective members.

The constitution, covenant, and confession of faith being adopted, the council will resume its session and on behalf of the churches represented approve the organization and receive the new church into fellowship and commend it for membership in the Association.

It is altogether fitting that the business session should be held in the afternoon, and the public covenant service in the evening; or that the business of organization should be transacted upon a week day and the covenant service be held upon a convenient Sunday.

The Association Acting as Council. In all states where Associations have incorporated in their constitutions the right of ordaining ministers and of organizing churches, councils may be dispensed with and the business of the council may be transacted by the Association.

Where a council has been called to recognize the church, the admission of the church to the Association constitutes a separate act, and the proceedings of the council form a separate but important step in the process of recognition.

Recognition of a Church. A Congregational Church organized as herein directed will seek recognition either through a council of neighboring churches or a meeting of the district Association. If a council is to be called, the advice of the advisory committee of the district Association should be sought and the council should represent fairly the churches of the vicinage.

A letter missive should be sent out in form and in substance like that contained in the appendix.

The council convening on the day appointed, and being duly organized, should first have presented to it all the records of the church from the beginning, together with the constitution, creed and covenant. Any further statement concerning the admission of such a church may be made, and the council may be by itself to consider the wisdom of the undertaking. If it appear to the council that the organization is advisable, it should vote first, to approve the organization, articles of faith, and covenant of the church; and, secondly, to recommend the church to the fellowship of the district Association.

Two copies of the minutes of the council should be prepared, signed by the moderator and scribe. One of these should be furnished to the registrar of the district Association and the other to the clerk of the church. The letter should be entered in the record book of the church and permanently preserved.

At the next meeting of the district Association the church should be represented by its pastor and a delegate, and formal application should be made for admission. Resolutions to this effect may be substantially in the following words:

"Voted that the ..... Congregational Church in ....., organized ..... 19.., and recognized by the council of the vicinage on ..... hereby applies for admission to the ..... Association, as a Congregational Church in fellowship and regular standing."

The Disbanding of a Church. Sometimes through changes in the population of a community it becomes advisable to disband a church, or to combine it with another church. In such a case competent advice should be sought to secure all legal rights in the premises. If money has been invested in the church

work by the Home Missionary Society, or in the building by the Church Building Society, care should be taken to secure all the legal and moral equities involved. Public notice should be given that all members may have knowledge of the proposed action. In any case of doubt a council should be called, or the advice of the Association should be sought. If any considerable number of the members still believe the church to be needed, and are willing to continue its responsibilities, respectful heed should be given to their desires and promises, without, however, jeopardizing important interests for what may be a too confident hope. If it should finally appear that the church is no longer needed the following steps may be taken: First, it may be voted that this church proceed to take the necessary steps to dispose of its property and to disband. Secondly, the trustees should be directed to dispose of the property either by deed to the Congregational Church Building Society, or such other way as to provide for the proper securing of the interests of the denomination. A bill of sale of the personal property should also be authorized. Thirdly, it should be voted that the clerk have authority to grant letters to all members now on the rolls of this church to any church with which we are in fellowship. Fourthly, it should be voted that the records, when completed, be deposited with the registrar of the Association. Finally, all necessary business being completed, it should be voted that this church do now disband.

Uniting Two Churches. Two churches, both being incorporated, and owning their own property, may unite by majority vote of both churches, and take the name and organization of either, or agree upon a new name. The choice of the new name does not necessitate the overthrow of the older organizations, and the united church under a new name may so con-

duct its business as merely to effect a reorganization of both churches under the one new name. Regardless of the name chosen, the original date of the older organization should be retained as the date of the organization of the united church. To bring this to pass without sacrifice of any vested interest a good Christian lawyer should be consulted; and the matter should be considered carefully by some one with experience in such matters. In some of the older states a special act of the Legislature has been necessary to effect mergers and preserve historic and vested rights.

Members voting against the merger are still members of the united church, in good standing; but should be given letters if they insist upon it.

Dividing a Church. A church may divide by vote. But this action is quite different from that of uniting two churches, in that the church cannot by majority vote dismiss a group of members against their individual choice, nor set them apart as those to form the new church. By unanimous consent the parish might be divided geographically, and, one organization taking a new name, each could date its records from the beginning of the united church. But usually a new church is formed, composed of such members as request letters of dismission for the purpose of joining it.

Receiving Churches From Other Denominations. An undenominational church may by vote become Congregational by voting to unite with the Congregational Association within whose bounds it is situated, and being received by that body. The same would be true of any other self-governing church applying for membership. If desired, the church applying for membership may first call a council, and the council's recommendation would be an appropriate introduction to the association.

If any members in such a church vote against uniting, they are not thereby cut off from membership in the church, but are entitled to consideration if they continue in fellowship. In the case of a church not hitherto orthodox, coming into fellowship, the minority are not subject to discipline if they decline to accept new creed tests. They still have all their rights as members of the church, and may be dismissed as members in good standing if they request letters, or may continue in fellowship with the church in its new relations.

A further word on this subject will be found in the chapter on Church Membership.

The Incorporation of a Church. The incorporation of a church is a very simple matter. The laws of the several states are framed to conform to the usages of the various denominations; so that the directions here given will, with slight adaptations, fit the requirements of most states. In case of any doubt it would be well to consult a Christian lawyer, who would furnish the form as required in the statutes of the state in which the church is situated.

The following directions are adequate for most cases:

Prepare a written notice to be signed by the number of members required by the rules of the local church, and preferably by its Board of Trustees, announcing that at a regular mid-week meeting on a certain date the church will be asked to vote upon the question of becoming incorporated. Let this notice be read from the pulpit one or two Sundays before the date of meeting, according to the rules of the church. This call should be incorporated in the minutes of the meeting.

A resolution substantially in the following form may then be presented:

"Resolved, that this church apply for incorporation

under the statutes of this state; and that Messrs. A. D., C. D., and E. F., now serving as trustees, be the trustees of this incorporation; and that they and the chairman and secretary of this meeting be authorized and instructed to act for the church in the preparation and filing of the necessary papers."

The papers to be filed, which should be ready in advance, require in some states the signatures of all the incorporators, who must not be less than three in number. In other states the chairman or secretary of the meeting may make oath to the papers, and merely name the trustees. The following is the form of oath prescribed in some of the states:

State of .....

..... County. ss.

I, John Doe, do solemnly swear, that at a meeting of the members of the ..... Church of ....., held at ..... on ....., Messrs. A. B., C. D., and E. F. were elected trustees, according to the rules and usages of such church. And said church adopted as its corporate name, "The ..... Congregational Church of ....." and as its corporate seal, the following words: "The ..... Congregational Church of ....," with the following motto and device—....., the whole to be inclosed in a scroll, and to be either written, stamped or printed. And at said meeting this affiant acted as chairman (or secretary).

(Name).....

Subscribed and sworn to before me this .. day of ....., 19...

..... Notary Public.

This affidavit, with a copy of the constitution of the church, should be filed with the recorder of deeds, or such other officer as the state appoints for this purpose.

Corporate Seal. In some of the states a corporate seal is positively necessary. Seal presses such as notaries use are very inexpensive, and a specially de-

signed seal, with a motto or device, or both, costs very few dollars, and is appropriate. Nearly every church has occasion now and then to execute legal documents, and in addition to this it is appropriate that letters missive, church letters, and similar documents should bear a seal.

As illustrations of somewhat elaborate designs made simple and effective, two seals are here given. The First Church of Oak Park is the mother of six daughters; and has adopted as its symbol the seven-branched candlestick. But as the number seven is itself symbolic of completeness, it would not become inappropriate if another daughter should enter the family. As in Revelation, so in this seal, there are seven stars, the light of heaven mingling with that of earth in the Church of Christ. And the candlestick is placed upon a rugged rock, trebly symbolic of God, the Rock of Ages; the Church established upon a Rock; and the Congregational movement related to Plymouth Rock. The whole is inclosed in a border of acorns and oak leaves.

Shawmut seal employs the ancient and beautiful symbol which places X, the Greek initial of Christ, in the intersection of a cross inclosed in a circle—Christ for the world—and in the four arms the Latin words Rex, Lex, Dux, Lux—Christ, our King, Law, Captain and Light. The Greek motto signifies, "Not to be ministered unto, but to minister."

II. THE CONDUCT OF CHURCH MEETINGS.

The Call of the Meeting. The ordinary business of the church may be transacted at any mid-week meeting, or in case of necessity at any Sunday service, without previous notice. It is customary for constitutions to specify the number of members who must be present in order to constitute a quorum. No question involving the appropriation of money, or important change in the policy of the church, or amendment to its system of doctrine or rules, should be undertaken without previous public notice. In general, propositions contemplating the expenditure of money should previously be considered by the trustees, and matters affecting the policy and doctrine of the church should be considered in advance by the deacons. This is not legally necessary, but is a courteous recognition of those in office; and almost invariably a motion gains greatly in favor if the person proposing it is able to say that this has received the approval of the official board whom it most nearly concerns.

When special meetings are called by a group of members, or by one of the official boards, the call signed by the members who have drafted it should be read from the pulpit on the Sunday previous to the meeting and incorporated into the minutes of the meetings.

The Presiding Officer. Unless the constitution of the church provides otherwise the pastor is the moderator of all business meetings of the church, excepting those which relate to his own work or salary, or which may have been called for the consideration of some matter in which he has a personal interest. In the absence

of the pastor the senior deacon may call a meeting of the church to order and call for the nomination of a moderator, or if the meeting be one especially for the consideration of financial business the chairman of the board of trustees, instead of the senior deacon, may call the meeting to order. The church may provide in its constitution for an elected moderator other than the pastor, and in some states the moderator must be elected annually.

Records. The clerk of the church should keep a correct record of all business transacted by the church, and should record it in a permanently bound book provided for that purpose. It is not necessary that he should record motions made and lost, nor the names of those who participate in the discussions, nor in general the number of votes cast for or against a motion or a candidate for office.

The important items to be entered upon the records are: First, the time and place of the meeting, with a copy of the call, if a special call has been issued. Second, the devotional service with which the meeting is opened. Third, the name of the moderator. Fourth, the reading of past records and their approval by the church. Fifth, the business transacted, including reports of committees, which need not be copied in full, but which should be referred to and kept on file and whose formal recommendations should be included in the minutes. Sixth, the full text of all resolutions or motions passed by the church. Seventh, adjournment. Eighth, signature of the clerk.

Unless there is a demand for a yea and nay vote the names of persons favoring or opposing a measure should not be recorded. It is not generally necessary or expedient to record the names of persons making routine motions, but formal resolutions should be recorded with the name of the member proposing them,

or the committee or board by which they are presented.

All motions that are formal in their nature and whose full substance may not easily be gathered by the clerk when verbally stated, should be submitted in writing.

The Financial Management of the Church. The officers who have charge of the finances of the church should be men of unquestioned probity. The trustees should be men of experience and of recognized character, and should attend to the business affairs of the church with promptness and accuracy. The treasurer should be a man of blameless honesty, and should be protected by all the safeguards that would be employed in any business of like responsibility. If there is a local bank he should deposit all money of the church and pay all bills with checks, retaining vouchers for each expenditure, and having all his accounts thoroughly audited. He should keep all the benevolent funds of the church separate from those for current expenses; and of course should keep all church moneys entirely separate from his own money. These are simple suggestions and ought to be needless.

Annual Church Meetings. Annual meetings of the church, and meetings for the election of officers, should be conducted with special care to express the will of the church, and to preserve its records. The reports of the treasurer should be audited and approved. The records of the clerk should be certified. All branches of the church work should be heard from, and the officers should be elected with care to conform to all the requirements of the church constitution and rules. All things should be done decently and in order, and with a view to edifying.

III. THE PARISH OR SOCIETY.

Reason for the Parish. Many of the older Congregational churches have societies affiliated with them for the purpose of holding and managing the church property. This double system of church and society, or church and parish, is a legacy from old days in New England, when a church could not become incorporated, and the parish owned the church property and provided for the support of public worship.

It is a system not without its advantages. It enables men of good judgment, who are well-disposed toward the church and are supporters of it, to assume definite responsibility with reference to the business affairs of the church, in which affairs their judgment is often of real worth. But it is a cumbersome arrangement, involving occasional embarrassment, and few of the new churches adopt it. Many churches that formerly employed the system have changed to a single organization.

Powers and Limitations. Where the society exists, it is a holding corporation, managing the business interests of the church. It owns the church property, subject to the use of the church, but can have no power to alienate the property, or to use it for purposes contrary to the welfare of the church. It can, however, refuse to provide means for the repair of the building or for the support of its minister, and this it sometimes has been known to do, though happily not frequently.

Both church and society must concur in the call of a pastor. The action must originate with the church, the society having no power to begin proceedings looking toward the securing of the minister. The church having issued an invitation to a pastor, first notifies

the society of its proposed call, and the society considers whether it will concur in the call, and provide the support of the minister. The society has sole power to fix the compensation of the pastor, and is the only body that can be sued. The church alone is responsible for the conduct of the pastor, who is not commonly a member of the society, but should be a member of the church. Should the minister displease the society, he cannot be expelled by that body without the consent of the church. The society can, however, refuse to support him. If he is installed by council or has a contract for a definite period, his salary can be collected from the society by civil process. Should the church desire to terminate the pastorate, the concurrence of the society must be secured, and if the minister is installed by council both church and society must join in the call.

It is rather remarkable that so complicated a system has not given rise to more frequent friction. Usually the arrangement has worked well, although it is an unequal yoking together of things unlike.

In nearly if not all the States now a church can incorporate as a corporation not for profit. As such a corporation it has full power to hold its own property, and conduct its own business. Where the double system of organization exists, and it is desired to simplify the arrangement, the church should first secure incorporation. The society then at a special meeting in whose call the purpose of the meeting is definitely stated, should transfer all its property to the church, the land and building by deed and the personal property by bill of sale. The transfer being completed, the society may disband. In case of any question of property rights the guidance of a lawyer may be sought, but the process is a simple one where all parties are in agreement.

Disadvantages of the System. Out of abundant experience, and with no bias in favor of the newer way, Dr. Dexter wrote words of wisdom:

"Could the subject now be arranged in view of the experience of the past, and in disregard of all other considerations, I can hardly conceive it possible that any intelligent and hearty Congregationalist would advocate the common New England joint church and parish system as abstractly best for the church, or for the interests of vital godliness in the land. Such being the fact, it would seem to be an easy inference that the true policy to be pursued is to discontinue the Ecclesiastical Society altogether, wherever it prove to be legally possible without detriment to the safe administration of the pecuniary interests of the church; and in all cases where a society be still on the whole advisable, to mitigate its evils by putting it as closely as possible under church control, or at least augmenting as largely as may be church influence within it.

"In all cases where the question becomes a practical one, then it is to be recommended that the advice of a Christian lawyer familiar with the local laws be taken, and that where, in his judgment, a society be indispensable, if it be possible, make it one of its fundamental laws that membership in it be limited to members of the church."—Congregational Manual, pp. 95-96.

In view of these manifest disadvantages, and of the passing of the condition which in the beginning made necessary the organization of the parish or society, it is earnestly recommended that new churches avoid this needless complication; and that wherever conditions are favorable to such action, the society convey its property to the incorporated church with which it is affiliated, and disband.

Pacific School of Religion

IV. CHURCH MEMBERSHIP.

A Congregational church is a democratic body. All adult members have equal privileges. In the older churches only adult male members voted in matters pertaining to the business of the church, and many churches fix a minimum age below which children are not entitled to vote. In all matters relating to important changes in the constitution or transfer of property, votes should be cast only by persons of legal age, or of an age specified in the constitution. Except for these simple restrictions all the members of a Congregational church stand upon an equal basis. All officers are chosen by the body of the church, and the final voice is that of the people.

Conditions of Membership. The conditions of membership in a Congregational Church are assent to its covenant, and the affirmative vote of the majority of the members present and voting at a meeting of the church where such business may properly be transacted. The covenant should be brief and simple, and have embodied in it a brief confession of faith in Christ, an assent to the substance of the doctrine expressed in the articles of faith of the church, and the promise to submit to the government and discipline of the church, to walk with the members of the church as Christian brethren and to promote the edification, purity and peace of the church until regularly dismissed therefrom.

Assent to the creed is not a necessary condition of church membership. The creed is an attempt to embody the substance of that faith in which the church interprets the Word of God, but the Word of God itself and not the creed offers the final test. The creed,

however, is not to be disregarded by any member of the church, although it admits of a very wide latitude of interpretation, and is always adopted as a document subject to revision.

A person desiring membership in a Congregational church is first examined as to his fitness for membership. This examination may be conducted before the whole body of the church, or it may be delegated to a committee composed of the pastor and deacons, or of such other members as the church appoints. It is not the purpose of such an examination to break the bruised reed nor quench the dimly-burning light; but he that is weak in the faith is commonly received, and not to doubtful disputations. An examination conducted in a spirit of Christian kindness is of value in protecting the church against unworthy members, and also affords a profitable introduction to new members.

A candidate having been examined as to his fitness for membership, and having been approved by the examining body, is propounded for membership in the church, the names being read from the pulpit a week or more in advance. The object of this process is to give opportunity for objection if any is to be made.

The vote of the church is taken at a meeting after the propounding, and before the admission of members. The usual time is at the preparatory lecture. The names of those who have been propounded, being again read, the pastor or presiding officer inquires if there is desire that these names be voted upon separately. It is the right of any member to demand a separate vote, and five members, or a number designated in the constitution, may demand a ballot. Unless a ballot is called for, or a separate vote demanded, the names may be voted upon *viva voce* on motion duly made and seconded. All the persons so elected to membership become members on their assent to the covenant.

Most churches provide a form for the reception of members. This commonly is read immediately before the communion service. The names of the persons who have been elected to membership being read from the pulpit, the candidates go forward, and the pastor, or in his absence the preacher of the day, reads the form for the admission of members, including the church covenant; and the candidates assent to the same. The church then rises while the pastor reads the covenant of the church. In some churches the congregation joins in unison in the reading of this covenant.

It is usual for the minister to extend to each of the new members the right hand of fellowship, and to address to each one a word of greeting and encouragement. A benediction being pronounced, the new members resume their seats, and the Lord's Supper is administered.

Most churches provide, and those that do not should do so, for the reception of members who are unable to attend a public service. The pastor and deacons, or other persons designated, may represent the church in such a service, held for the convenience of invalids and of persons providentially unable to be present at the church.

The Rights of Members. Each member of a church has a right to share in its public worship, to participate in its meetings for conference and prayer, to discuss proposed measures and changes, to vote in the transaction of its business, and to participate in the election of its officers. Each adult member is eligible to any office in the gift of the church, the church having full authority to constitute one of its own members a trustee, a deacon, or even a minister; and the minister, whether elected from the membership of the church or

called from another church to become its minister, is a member of the church with rights the same as those of the laity.

Each member of the church is sole custodian of his own conscience, having a right to interpret the Scriptures and to determine his own conduct in the light of that interpretation, so long as his conduct does not infringe the rights of others, nor disturb the peace or impugn the good name of the church. It is not essential to Christian fellowship that all members of the church should think alike, or that the creed should be held in such complete uniformity of interpretation as to fetter the conscience of the members. The member who has come to differ from the creed of the church need not too hastily assume that he has no further right to be a member of the body. He has the right to induce the church to change its creed if he can; and if he fails in this endeavor, he still may consider whether his own change of faith is such as to prevent his continuing in fellowship with his brethren in the spirit of the church covenant. By that covenant he is bound to seek the edification, purity and peace of the church. He has no right to disturb the church by wearisome, profitless discussion, nor has the church a right to impose upon him any undue tests in the name of Christian faith, nor to call unclean and common that which God has cleansed. The final test is that of Christian character. "As many as are led by the Spirit of God, they are the sons of God." "He that doeth righteousness is righteous, even as He is righteous."

The Majority Rule. Yet it is desirable that the unity of the Spirit shall be preserved in the bonds of peace. An inconsiderate majority, determined to rule by mere force of numbers, and a peevish, vindictive minority, have neither of them any proper place in a Christian church. We cannot all think alike; but we

can all love alike; and the majority vote is of value, not in determining who may "rule" in arrogant dominion, but what is the mind of the Spirit expressed through the united membership of the church, which is the Body of Christ.

The Rights of the Minority. The principle that in a Congregational Church the majority rules, is not to be understood in such a sense as that a member is deprived of any right on account of being in the minority. It is his indisputable right to be in the minority if he chooses to do so. He is to hold his opinion and express it freely, but always in charity; and so long as he does this, he cannot be censured for not voting with the majority.

When a church adopts new methods or creed tests and a minority refuse to accept them, they are not thereby disfellowshipped, or subject to any disability.

As to the rights of the minority in such cases, Dr. Dexter's words are those of great wisdom and of unquestioned Congregational usage. In answer to a question concerning the status of the minority members in a Unitarian Church which had become Congregational by majority vote, he replied,—

"All the members of any church which changes its creed and covenant by majority vote remain members of it until they die, ask letters of dismission to other bodies and use them, or are excluded in due course of discipline. Nor can they be disciplined because they do not accept the new articles of faith and covenant. They remain in good and regular standing so long as they do and are all which they agreed to do and be in their assent to the articles which they originally signed. If other members of the church, if a majority, are pleased to assent to new articles, it cannot affect them so long as they remain faithful to the old. And

they have a right not only to that legal status in the church, but to great consideration and kindness from those who differ with them, so long as they remain in the exercise of their inalienable right of continuing to be members of the body. While no new member could be received whose orthodoxy is not sufficient to assent heartily to the new creed and covenant, those old members cannot be turned away because they withhold their assent."

Duties of Members of the Church. It is the duty of every member of the church to perform faithfully the letter and spirit of its covenant, to separate himself from sin and the appearance of evil, to make the rule of Christ the test of his worldly business and amusements, and to live a life of prayer and obedience to the Word of God. It is his duty to attend the services of the church as regularly as may be, and to contribute to its support, and to its benevolent agencies, in proportion to his ability and to the point of personal sacrifice. It is his duty to exercise toward his fellow members a spirit of Christian courtesy and consideration, bearing with the weak and manifesting toward all the spirit of Christian brotherhood, which is the Spirit of Christ. Each member should find some sphere of activity in which he may perform some duty peculiarly his own.

Dismission. A member of a church removing to another locality or desiring for any other good reason to change his church relations, may apply for a letter of dismission from the church of which he is a member and of recommendation to another church with which it is in fellowship. Such letters are granted by all Congregational churches to churches of our own or any evangelical denomination.

Letters of dismission should be requested in person or by writing. A letter requesting dismission may

properly convey to the church some expression of Christian fellowship, of happy memory, and of continued interest.

A letter of dismission granted to a member must be addressed to a particular church. It is not orderly to give letters not designating the church to which they are to be presented.

What Is Good and Regular Standing? A letter certifying that a member is in good and regular standing merely testifies that there are no charges against him. It does not certify that he is in all respects what those voting for the letter could wish him to be. The expression "good and regular standing" is technical, and is that which describes the status of all members who are not under discipline.

When May a Church Refuse a Letter? A church may always refuse a letter to a member under discipline, or to one who is concerned in a recent scandal or misdemeanor, and who applies for a letter to protect himself from discipline. But a church that has carried on its roll the name of a member who is negligent or unfaithful to duty, and has long been known as such, and which has neglected to discipline him, may not bring him to trial for long-past offenses after he has applied for his letter. But it may refuse him a letter if in addition he has been guilty of recent and more gross offenses; or if the failure of the church to bring him to trial has been by reason of a desire to labor with him in private in the hope of bringing him to repentance.

Status of Dismissed Members. Members dismissed by letter remain members of the church until the letter is accepted by another church. The period of a letter's validity is commonly limited to six months. After that time it lapses, and the member remains in the church

of his former membership. After an absence of one year or of two years, as the church may provide in its constitution, the name of the absent member may be placed on the absent list. Letters granted to such members should be on condition that the member shall account for his conduct in the interval.

Dropping Names from Roll. Persons who have been absent from a church for a period of years and have not been heard from, may be dropped from the membership of the church by vote of the church, the names having been read at a previous meeting. The custom of dropping names is comparatively modern and has been much opposed, many good authorities contending that in such case the church has no alternative but excommunication. The custom, however, has attained recognized standing, and is certain to be established because of its manifest usefulness. A church cannot be compelled to cumber its rolls indefinitely with the names of persons long absent, who may be no longer living, nor can it be compelled to excommunicate members against whom it has no positive knowledge of unchristian conduct. The practice of dropping names, while needing to be kept free from abuse, is one that deserves recognition as an established Congregational custom.

Questions sometimes arise concerning the granting of a letter to a person whose name has been dropped from the roll. Cases have been known where members, after a long interval, have requested letter after their names had disappeared from the roll. If the former member shows reasonable evidence that he has continued to live a Christian life, or if he gives evidence of recent conversion, the church has option of two courses. First, it may reinstate him for the purpose of granting him a regular letter. This can be done at any business meeting of the church, the proposed action

having been previously announced from the pulpit that objection, if any, may be raised. Secondly, the church may issue a certificate that he became a member on a certain date and remained in fellowship with the church until a certain time when he removed from the vicinity of the church; that during that period he was a member in good standing; that on account of long absence his name had been removed from the roll; and that the church, while unable to grant him an ordinary letter of recognition, rejoices to know of his desire for a renewal of church relations.

Letters Without Dismission. A member of a church contemplating prolonged absence and desiring to establish relations with Christians in other places may ask the church for a letter of recognition without dismission. Such letters have the force of a vote of confidence and of Christian introduction. They may be granted by the pastor or the clerk of the church without especial votes of authorization. Such letters have become common in churches in the vicinity of colleges where young people desire to establish church relationship during the years of their college course without terminating their membership in the home church. Such letters are useful and the custom deserves to be more widely adopted.

Dismission to Organizations Out of Fellowship. If a member of the church in good standing requests dismission to an unevangelical body, he should be labored with in love, and every right endeavor put forth to retain him in the fellowship of the church. But if he insists, he should not be thrust out harshly, nor merely dropped from the roll. While a letter cannot be addressed to the unevangelical body, the member may be given a certificate that up to the time of his dismission he was a member in regular standing, and that his

membership is terminated at his own request. A suitable form for such letters is given in this volume.

Discipline of Church Members. Any member of a church who is guilty of gross irregularity of conduct may be disciplined by the church. In all such cases the usual rule to be followed is that laid down by the Lord Jesus in Matthew 18. Where the offense is private between two members of the church, these two should seek by all reasonable means to settle the matter amicably between themselves. If this fails they may call in one or more Christian brethren, through whose counsel, prayer and admonition they may hope for a brotherly settlement of their differences. Very rarely should it be necessary to bring such matter up before the body of the church.

Where the matter is private but does not directly involve another member of the church, yet is known to one or more members, he who has knowledge of the fault should go in a Christian spirit to the offender and endeavor to secure his acknowledgment of the wrong he has done and of his promise to forsake it. If he fails in this endeavor he may invite two or three members of the church in the hope that they may effect a penitence and reconciliation.

Where the matter involves grave public scandal, any member of the church, but preferably the officers, may at once approach the offender and request him to protect the good name of the church and to save the name of Christ from dishonor, by forsaking his evil way and making public confession of his fault.

If these measures fail, the matter may be presented to the church in a formal complaint, specifying the wrong that has been done and relating the steps that have already been undertaken in the hope of reconciliation. The church may appoint a time to hear the

complaint and furnish notice of the time and a full copy of the charge to the person accused. If it is inexpedient that the trial should be conducted by the church as a whole, the church may appoint a committee to inquire into the case and to make its report to the church.

If the offending brother ignores the invitation of the church or its committee and refuses to attend the meeting of inquiry, the church may proceed without him, and hear the evidence and deal with the case as shall seem best. In that case, however, a member should be appointed to represent him and to secure his interests against haste or prejudice.

Testimony at Church Trials. A church has no authority to compel witnesses nor to administer oaths. It must secure its evidence as it may. On the other hand it is by no means bound to the narrow limits of court procedure. In the absence of opposing testimony it must assume that actions mean what they seem to mean, that conduct springs from such motives as generally result in those acts, and that associations involve the relationship and acts which they seem to imply. The frequenting of improper places without a manifest good reason with the result of scandal must be held to involve the conduct which those places suggest. What is called "common fame" or generally-accepted report must be given due weight in ecclesiastical trials, as it does not and cannot in courts of law. The man who so conducts himself as to incur the appearance of evil and to bring discredit upon the name of the church, and who is persistent and obdurate in that offense, and who offers no reasonable explanation, cannot compel the church to prove him guilty of specific acts of immorality. The church may properly act upon the appearance which he has chosen to give to his conduct.

The Expulsion of a Member. A member of a church may be publicly reprimanded, suspended for a period or excommunicated. The common form of the vote of excommunication is expressed in the words that the church "withdraw fellowship" from such a member. It is a motion happily not often employed, and should be used, when at all, with prayer and tears.

The Right of a Church to Discipline Its Members. The church has an inherent right belonging to all deliberative bodies to enforce its own laws and punish offenders against them. It has no power of punishment, however, beyond that of expulsion from its membership. It has no right to establish a boycott against his business, nor to persecute him in his subsequent efforts to establish church relationship or to earn a living. It has the right, however, to give official information in response to inquiries to other churches, or to those who have a right to know, for their protection, the character and history of the man. A member of a church can recover damages even when the truth is told against him, if that truth is told vindictively and without a manifest necessity. An official communication, however, from an accredited officer of one church to another for its protection against an evil doer is privileged, and not subject to the law of libel.

The Law of Libel. A man's reputation as a present or former member of the church is a very sacred thing; and the courts will not lightly regard any attempt to defame or persecute an excommunicated member, even though he is guilty. In general the principle is that the right of a church to discipline its members holds only within the sphere of his church membership. If a church has withdrawn fellowship from a member, it should not publish the fact to his harm unless it is impelled to do so for its own protection, or for the protection of sister churches. It has an inherent right to

purge its own roll from unworthy members, to free its good name from the dishonor of their scandals, and to protect other churches from dishonor. But it has no right to libel him, even with the truth.

"A libel is a malicious defamation expressed either by writing, or printing, or by signs, pictures, effigies, or the like, tending to blacken the memory of one who is dead, or to impeach the honesty, integrity, virtue, or reputation, or publish the natural or alleged defects of one who is alive, and thereby expose him to public hatred, contempt, ridicule, or obloquy; or to cause him to be shunned or avoided, or to injure him in his office, business or occupation."

The above definition is taken from the American and English Encyclopedia of Law, and is attributed by its author to no single authority, but is rather the result of the examination of many authorities, and is believed to set out all the essential elements of libel.

At common law in civil actions the truth of the charge will be a sufficient justification apart from any question of good faith or want of malice on the part of the defendant, and independently of the time when the knowledge of the truth came to the defendant.

But under constitutional or statutory provisions in some jurisdictions the defendant cannot exempt himself from liability for publishing a libel simply by showing that the charge was true, but must go further and show that the publication was made under such circumstances as to justify the conclusion that he acted with good motives and for justifiable ends. The rule laid down under statute in Massachusetts is that truth of libelous matter may be given in evidence, and forms a complete defense unless malicious intention is shown, the burden being on the plaintiff to show malice.

In Illinois the statute provides that: "In all prosecutions for libel, the truth, when published with good

motives, and for justifiable ends, shall be a sufficient defense.''

The burden of proof is upon the defendant to establish the truth of the charge, and matter of justification, to be of any avail, must meet and answer the substance of the libelous charge. The letter and form of the charge are not required, but the essence is indispensable.

V. THE CONGREGATIONAL MINISTER.

His Twofold Relation. The Congregational minister is before all else a member of the local church, and as such has all the rights which belong to any other member, and is subject to its discipline.

But he is also a bishop, possessed of an authority not derived from the local church, but given to him first of all in his own call from God, and confirmed in him by the imposition of the hands of the ministry of the Church at large.

An Ancient Inconsistency. It is here that the older New England theory of the ministry was both inadequate and inconsistent. The fathers stoutly contended that every minister was a bishop, and proved by the most conclusive array of texts the identity of presbuteros and episcopos in the New Testament. But their experience with bishops had been unhappy; and while they contended for the episcopal authority of their own ministry as against that of any other bishops, they were singularly reluctant to concede to the minister any standing in his own denomination aside from that vested in him by the local church. They declared their intention to preserve the episcopate; if any church has apostolic succession through bishops we have it; but they declared that the minister is a bishop only by virtue of his local church membership and the call of God to office in that church; and they balanced this honor with the declaration that outside of his own church he was not a bishop, but only a layman. Dismission from a pastorate they actually called "deposition from the ministry." The term implied no dishonor, but it terminated all that the local church had given in ordination.

In the Congregationalism of old New England, installation was another ordination, and was performed with the laying on of hands. John Cotton did not baptize his son "Seaborn" on the voyage to America, because he held that "a minister hath no power to give the seals but in his own congregation." The Cambridge platform held that,—"Church officers are officers to one church, even that particular church over which the Holy Ghost hath made them overseers. Insomuch as elders are commanded to feed, not all flocks, but that flock which is committed to their faith and trust, and dependeth upon them. . . . He that is clearly loosed from his office relation unto that church whereof he was a minister, cannot be looked at as an officer, nor perform any act of office in any other church, unless he be again orderly called unto office; which, when it shall be, we know nothing to hinder, but imposition of hands also in his ordination ought to be used towards him again. For so Paul the Apostle received imposition of hands twice, at least, from Ananias."—Chap. IX., Secs. 6, 7.

Dr. Dexter maintained that this was still the only logical theory of the Congregational ministry:

"Strictly speaking, and as a matter of pure logical deduction from the principles of the case, it follows that when such a pastor ceases to hold his official relation to the church from which he received his elevation to the ministry, he descends into the ranks of the laity again, and is no more a minister, until some other church shall have elected and ordained (or installed—as all ordinations of a man after his first are usually called) him as its pastor; when he resumes the official rank which he had demitted, rising again out of the ranks of the laity, to the function of the ministry. He has the same right to preach in this interim that he had after his licensure before his first ordination,

namely: a temporary right of courtesy and general consent, until—finding that the Great Head does not call him to any pastorship—he shall subside into a mere layman; or until he shall be chosen and ordained by some other church as its pastor, and become a minister again. This, we say, is the necessary verdict of the principles of Congregationalism in regard to this matter; as it was the practice of the Fathers.''—Congregationalism, p. 150.

But this theory, logical as it appeared, was obsolete in Dr. Dexter's day, and had begun to be so as far back as the day of Cotton Mather; in which it was the opinion of the ministry and churches that a minister might administer the sacraments to a church without a pastor, and that a minister did not leave his ordination behind him whenever he went from home.

In truth, we are more nearly logical in this matter than we ever were before. Ordination is for life, and not for a single pastorate. Installation is a wholly different thing from ordination, or if it is not, then installation must go. And membership in an association, which now has become necessary to good standing in the ministry, is no longer in any proper sense voluntary. The old theory is obsolete, and it never was logical.

It is the right of every church to ordain its own minister, but the minister so ordained has standing only in that church, excepting as other churches in fellowship may have knowledge of the act and acknowledge it as authoritative and orderly. For the protection of the churches, however, the responsibility of ordaining ministers is delegated by the churches to councils or associations. Any church may delegate to one of its members authority to administer baptism or the Lord's Supper within that church. Even the Roman Catholic church believes in the right of lay baptism

when no priest can be procured, and in the administration of the Lord's Supper the need has more frequently arisen, in scattered communities, that an unordained person, acting for the time as the spiritual leader of the church, should be empowered to administer the ordinances of the church. The occasions for the exercise of such power on the part of the local body, however, are increasingly infrequent, and no church should avail itself of this liberty except in extreme emergencies. So far as orderly Congregational procedure is concerned we may treat of entrance into the ministry as a function of the Church at large through an association or a council the churches call for that purpose.

As a matter of Congregational usage, a minister ordained by a local church to be its pastor, and having no other relation to the churches at large, would have no standing, ecclesiastical or legal, as a minister outside that church. His name could not appear in the Year Book as a minister, but would be bracketed as being that of a layman to the denomination at large; in short he would be, in our theory, just what he was in the old New England theory, a minister within his own church, but in no other local congregation. The Massachusetts courts in a test case decided that such a man is not a Congregational minister, and is liable to the penalty of the law if he performs a marriage service.

When a church ordains a minister it does more than elevate a layman to a temporary office, to be terminated at its pleasure. It calls for the churches that in their assembling the mind of the Spirit may be discerned, and that his ministry may be built upon the foundation of the apostles and prophets.

So neither can the local church terminate that ministry. Even in the pastorate of that local church the

minister has other and wider relations that are affected by his ministry.

The Value of Installation. A church, therefore, in calling a minister, ought to make his settlement conditional upon the approval of the Association to which the church belongs, or to a council invited to ordain or install the minister. And when the pastorate is completed, no mere whim based upon the theory that the minister is the hired man of the church should terminate the pastorate; but the churches concerned should concur, for his protection, for the good name of the church itself, and for the common interest of the denomination and the Church at large.

Churches sometimes have been slow to install their ministers for fear they might not so easily get rid of them if their reasons must be submitted to a council. But for every church that has been oppressed by a council in such matters, ten ministers have been wronged in the unreasonable termination of their pastorates. And for every church that suffered from the advice of a council in such matters, ten have suffered through the employment of adventurers from which a well-ordered council would have saved them.

The Termination of a Pastorate. That the termination of a pastorate so seldom occasions trouble in the church is greatly to the honor of the ministry, and somewhat to the honor of the churches as well. For, while a majority vote is necessary to dismiss a minister, and in case of his installation the concurrence of council or association as well, still there are few churches in which a small determined minority cannot force a pastor's resignation. Churches with practical unanimity spend their entire revenue and have little financial margin from year to year; so that the mere refusal of a very few people to continue their support is often sufficient to occasion a feeling of restiveness on

the part of those who bear the financial burdens. It is disheartening to remember how a single sermon that offends a few influential families may terminate a most useful pastorate, or how a single untactful act or unwise utterance on the part of the pastor may destroy the usefulness of a good man in the ministry. On the other hand it is to be confessed that many churches have shown great patience with the infirmities of their ministers.

Legally, there are three causes, and only three, that can drive an installed Congregational minister from his pulpit. These are,—

1. Gross immorality, which the courts have declared must mean not a mere inadvertence or trivial misdeed, but something inconsistent with ministerial character.

2. Important change in doctrinal views. That a minister is a heretic is not a legal ground for his removal if the church knew him to be such when he came, and if his heresies remain of the same sort. Nor is it necessary that he should prove that he has made no change in his beliefs, but only that he has continued to be able to assent to the creed of the church of which he is pastor in the same essential spirit in which he signified his assent on becoming its pastor.

3. Neglect of duty, which, of course, would include inability to perform the service through failing strength.

A church may reduce a minister's salary, if it can show that its attendance has so fallen off through his unpopularity that it can no longer raise his support; but if a council should find that the support had been withdrawn by reason of the minister's faithfulness to duty, then, though the salary might be reduced, it could not be lowered below a living wage; and he could collect a reasonable support by civil process if a council, agreed upon by both parties, declared that he ought

to stay and the church support him in his fight for truth.

Possession counts for something. A church once notified a minister that his pastorate would end with a given month, and on the first Sunday of the next month (which chanced to be Communion Sunday) they employed a supply and had him in the pulpit early. The pastor entering, and finding his pulpit occupied, and risking no struggle for its possession, walked to the communion table, announced a hymn, and began the service. The intruder did not risk the legal fine for disturbing a religious service, and the church had to reckon with the minister on some other basis than forcible eviction.

Locking the minister out of the church would not help matters. A Baptist church once tried it, and the minister preached from the steps, and was held to be in possession. And if he had been evicted from the steps, or refused admission to the church yard, he still could have collected his salary.

The courts have repeatedly decided that a minister who is on hand, ready to discharge his duties, is in possession. He need not fight for physical possession; the courts will declare him the minister de jure and award him his salary until he is regularly dismissed. This applies, of course, only to installed ministers, or to those whose office is without limitation, or whose time has not expired, and not to those "hired" by the year, or subject to a three or six-months' notice, unless the year is at an end, or the notice has been given and expired.

So far, then, as a minister's contractual relations to a church are concerned, the installed minister has reasonable, and not unreasonable, protection. It is not in the power, legally, of a church to turn an installed pastor adrift at will for a mere whim, nor because

his faithfulness has offended some overbearing man of wealth, whose contribution is esteemed by the church more sacred than its moral and legal duty to its pastor.

"Nevertheless, we have not used this power; but suffer the loss of all things, lest we should hinder the Gospel of Christ." So, to their everlasting honor, a multitude of brave ministers have said. And so they will continue to say. "The servant of the Lord should not strive." And though a thousand men have left their pulpits broken-hearted, and have gone out not knowing whither they went, yet they still will go for the sake of peace.

When it is apparent to a church that the time has come for a minister to resign, let the matter be taken to him kindly but plainly, and presented to him by those who love him. And let the church give him time to secure another pastorate, and in the meantime labor loyally with him.

In like manner the minister should be loyal to his church. When the time comes for him to go elsewhere, he should time his removal and the notice of it so as least to injure the church, and should do all things to edifying.

When church and minister have reached a united conclusion that the pastorate shall end, let them call the representatives of sister churches in council or association, that the records of the church may be certified as correct, and the minister be given clean credentials to another church.

The Legal Value of Ministerial Reputation. All that has been said in the chapter on Church Membership concerning the Law of Libel, applies with special force to the minister. In a peculiar sense his reputation is his means of livelihood. To damage a minister's reputation is not merely to hurt his feelings, but

is to incur the gravest responsibility by reason of the financial damage which is involved. If he has been deposed from the ministry the churches have a right to know of it for their own protection; but the publication must be without malice, and for a manifest need.

A church, ordinarily, has no right to publish in a wholesale fashion its expulsion of a member. It may cause to be read from its own pulpit the vote of excommunication, but that vote should be carefully drawn and free from reckless denunciation. Its withholding of a letter of commendation is usually a discharge of its responsibility to other churches.

The case is otherwise when a minister is deposed. While his right is more sacred, because of the legal value of his reputation, the responsibility of the deposing body to the churches is correspondingly greater.

Dr. Charles B. Rice, of the Congregational Board of Pastoral Supply for Massachusetts says:

"When a minister is deposed by a council, or in states permitting it, by an association, the deposing body has a right to publish its findings. Otherwise the deposition might amount to nothing, since no one might know it. A minister has a public function, and his deposition is intended to prohibit his continuing to discharge such a function.

"Here, as everywhere else, wisdom ought to be used, and the bound of right kept in mind. The direct statement of the charge on which the man had been tried and found guilty might be better than a general statement of immorality, and in the published findings, if it were said that the man had been deposed or expelled for theft and falsehood, it would not be well to add 'and we adjudge him to be wholly unworthy of confidence or respect and unfit to enter into decent society.' However true this might be,

the publication might be an act of wantonness, not wise, and possibly not safe.

"A ministerial bureau has a right to keep a list of unworthy men. It has a right to make use of the material which it has gathered under appropriate limitations. The rule which we follow, stated in somewhat varying forms in our reports, is this: 'Information of an unfavorable nature, if it must ever be given, is given only to those who have a clear official right to its possession.' By 'persons having a clear official right' we mean committees or authorized representatives of churches looking for pastors, secretaries or superintendents of Home Missionary Societies, and (in some cases a little more doubtfully) authorized representatives of ecclesiastical or ministerial bodies having in their keeping matters affecting ministerial standing.

"In all cases, too, we have waited for inquiries to come to us from any quarter, and have never volunteered or put forth any injurious statement, without being asked. Our aim has been to keep far within the bounds of legal right, and our position has been walked about and surveyed with a purpose to find some point of assault by lawyers more than once, as we have had occasion to know.

"A man's reputation in the ministry having a money value, that money value attaching to ministerial reputation cannot be wantonly destroyed, but it may be destroyed or lessened for cause. If a minister throws away his reputation by misbehavior, he has no good claim to the property right which he might have possessed by virtue of that very reputation. The same reason which would justify and require the publication of the fact that a minister had been deposed, or expelled from the ministry, would justify the publication, notwithstanding the fact that his pecuniary

interests would suffer injury. The action in any case, of course, is not taken with the purpose of destroying or lessening anything that has money value, nor at all to that end, but is taken for the purpose of preventing injury to other interests that are involved.''

The Prerogatives of the Pastor. The minister is the pastor and teacher of his church and congregation; and both he and his office are to be held in due honor. He is also the executive head of an important and influential organization; and has the right of initiative and general supervision belonging to that office. The administrative work of the pastorate is increasing, and in many churches forms not the least important third of a minister's duties. Constitutions of churches and of other corporations rarely attempt to define the full powers of their executive head; but a minister ought to have, and usually has, sufficient opportunity for effective leadership. He is by virtue of his office an officer in the Sunday-school, and has a rightful place in all the organizations within the church. But he has no power of veto, and his authority does not entitle him to lord it over the people, but wisely to direct, as the chief servant of the church of which he is the minister.

VI. THE DISTRICT ASSOCIATION.

Uniform Terminology. The term "district association" has not been in common use among us. In our confusion of terminology, we have been accustomed to speak of "the local association" in contradistinction from "the state association." But having now state conferences, we do not need the word "local" to distinguish between the two. Moreover, the word "local" is inaccurate, and is applied to the individual church. In the present work the term "local" is restricted; and reference is made to the local church; the district association; and the state conference.

A Congregational association is composed of ministers and churches, meeting statedly for Christian fellowship, for maintaining ministerial standing and the promotion of the welfare of the churches, and assembling at the call of the churches for the organization of new churches, the licensure and ordination of ministers, and such other duties as the churches may from time to time delegate to these bodies.

The Churches in Association. Congregational churches, while self-governing and subject to no ecclesiastical authority in their local affairs, are more than independent units. They meet unitedly in district, state and national bodies. The development of these bodies, their approach to uniformity of organization, and the increase in the measure of responsibility delegated to them by the churches, constitute one of the most significant facts in recent Congregational history.

Congregational churches are grouped into local or district associations, bodies which formerly existed solely for fellowship. Originally they were purely

voluntary, but it is no longer accurate to describe them by this term. A Congregational church has full liberty to withhold itself from fellowship in an association and to withdraw from the association at its pleasure, but a church so outstanding or withdrawn, while congregational in government, is not reported in the records of the denomination as a Congregational church. It therefore is no longer strictly accurate to speak of the association as a voluntary body.

Associations Not Voluntary. It has become all but universal also that ministerial associations which formerly existed as voluntary bodies in the New England states, have merged their membership in the associations of the churches so that at the present time the association has the custody of ministerial standing. Membership in an association, therefore, is no longer a voluntary matter, if a minister expects recognition in the Congregational denomination.

These patent facts of our recent Congregational development make all the earlier literature of Congregationalism obsolete so far as it relates to the life of our churches convened in representative bodies. A new definition of the Congregational association has become necessary.

Licensure and Ordination. A further and important evolution in the status of the association is marked by the action of those states which have vested the association with rights of licensure and ordination. A resolution was submitted to the Committee on Polity at the National Council in Des Moines in 1904 recommending the approval of this procedure. The resolution received the informal approval of the committee, but was not adopted or reported to the Council because it was deemed likely to provoke discussion and wide difference of opinion. Three years later at Cleveland the Council unanimously adopted a report approving

the resolution that "church recognition be given to the place of the local association of churches as a conciliar body," and authorizing these associations to ordain ministers.

Incorporation. A further step in the development of the power of the district association is found in the fact that some associations have obtained legal incorporation with the right to hold property in the name of the churches represented in them. This is an example likely to be followed quite generally, and will give the churches through their district associations direct control of local and city missionary operations, and such other administrative work as the churches may care to undertake.

Growing Responsibility. No association has any authority over any church. Each church is competent to conduct its own affairs; but the associations have come to be the instrument for the expression of the need which the churches feel for fellowship and orderly administration. While they have neither legislative nor judicial authority, their growing influence and responsibility is quite distinctly out of proportion to the sphere of influence of these bodies in the earlier days of Congregationalism.

The Organization of the Association. Any group of churches conveniently situated for fellowship may organize an association of ministers and churches. The territory represented in the association should be contiguous and so bounded as to cover the entire district. A church situated on the boundary between two associations may elect which one it shall join, and may on its own request be dismissed from one association to unite with another. No higher body has any right to define the bounds of district associations, or to declare what churches shall have membership in any association. In general, all the churches of a common

district should be represented in the same association. There is no authority to compel this arrangement, however, and there have been frequent exceptions to the rule. In case the German, Scandinavian or Bohemian churches of a district desire organization in a body by themselves, they have the right to effect such an organization, even though its boundaries overlap those of district associations of other churches. A problem of peculiar difficulty and perplexity sometimes presents itself in those states which have a considerable number of colored churches, in which either the colored or white churches desire an organization of their own. There can be no doubt concerning the right of any of these bodies to form associations of their own. The organization of bodies whose membership is determined by any apparent spirit of caste is not looked upon with favor in Congregationalism, however, and it is manifestly desirable that district associations include all the churches within a given territory. The churches of foreign immigrants may thus learn from association with their American brethren, and both white and colored churches in association may learn the wider meanings of Christian brotherhood. It is better that organizations based on nationality or race should be unofficial gatherings for social life and Christian fellowship, and that the official organization of the churches should be inclusive of all.

Ministerial Members of Associations. Every Congregational minister in good standing must be a member of some district association, which should ordinarily be the association in which he resides; or if he is a pastor, in an association within whose bounds his church is located. A church and its minister should have membership in the same association.

Ministers not pastors are members of district associations and commonly have all the privileges belonging

to pastors in the association. An association has the right, however, to limit the privilege of voting to pastors and accredited delegates from the churches. This measure has frequently been proposed in associations having considerable numbers of retired ministers. In general, however, these members have conducted themselves with such propriety, and being men of experience, have brought to the body such wisdom, that their counsel has been gladly sought and their right to vote unchallenged. Inasmuch, however, as associations are primarily associations of the churches, it has sometimes been held that even a pastor, while entitled to the floor, might not be permitted to vote unless specifically authorized by his church. The right of an association cannot be questioned to provide some restrictions of ballot, particularly for those members who have permanently retired from the pastorate and have entered into business relations. When men once active in the ministry, have entered into any secular calling, who desire for any good reason, to retain their ministerial standing, the churches may very properly restrict their membership so that it shall not include the right to vote on matters strictly relating to the conduct of the churches. The wisdom of this arrangement is likely to be felt more as the advice of the associations to the churches comes to be more nearly authoritative. The churches will insist that any word from the association which they are expected to heed be uttered by their own pastors and lay delegates.

Shall the Minister Vote? But making the minister a member of the association does not settle all difficulties. Shall the single vote of the pastor in the association balance the vote of the church through its lay delegate? And, what is more important, shall the vote of the minister who is without a church be equal to

that of the pastor of the church, and equally binding upon the church?

This is a serious question, and one which associations have been called upon to consider, particularly in cities where Congregational ministers without charge, secretaries, professors, editors and superannuated ministers, are gathered in considerable number. It has seriously been proposed to make these men honorary and not voting members of their associations; and there is something to be said in defense of this proposition, especially in matters relating to the government of the churches, as for instance the apportionment of denominational expenses among the churches.

But in general it appears to be safe, and also just, that every minister should have a vote in the association of which he is a member. The churches may save themselves from being overwhelmed by the clergy by increasing the proportion of lay members, so as to counterbalance the membership of ministers; but, it must be confessed to the credit of the ministry, that the evils against which it is proposed to guard our churches from excess of the unchurched clergy are mostly theoretical. One thing is certain: The ministers will not consent to a recrudescence of the fallacious theory that ministerial standing depends solely upon the pastoral relation, nor would the churches for a moment desire it. It is quite as much for the protection of the churches as it is for the welfare of the ministry that ministerial standing is lodged in associations of churches; and in the association where his standing is held, a minister cannot well be denied the right to vote on questions that touch that standing. Indeed, he may go farther, and declare that in voluntarily withdrawing his standing from an association of ministers and lodging it in a body which represents the churches also, he reserves the right, in matters where his brother ministers, are

likely to be most competent to judge, to be tried by a jury of his peers.

In these matters Congregationalism still lacks something of complete consistency; but it is only fair to remember that the inconsistency is not wholly of our own making. We are making it less, instead of greater.

Problems in Process of Solution. There are some problems to which our changing system has not yet adjusted itself in an entirely logical and satisfactory manner. Some of these relate to ministerial standing; and one of the most difficult is that of a minister's place, as a minister, in an association.

In early New England there were Conferences of churches, and Associations of ministers, covering the same territory, and quite independent of each other and of the churches. In Connecticut there were Consociations of ministers and churches, but these met with little favor outside of that state. If our present status is not wholly consistent, it is at least a comfort to know that it is as nearly so as it ever has been. Dr. Dexter thus records the status of the Association and the Conference as it was thirty years ago:'

"A ministerial association is a voluntary club of the ministers of a neighborhood. They usually meet in turn at each others' houses, twice, thrice, or four times a year, spending a day or more together in fellowship and in seeking each others' better acquaintance and mental, moral, spiritual and professional improvement.

"It is probably always laid down in their fundamental law, that in no case shall they undertake any authority over the churches. Yet in two respects, for convenience's sake, they have gradually come to be the depositaries of a quasi power, which when suitably managed is of most beneficial character and influence. From the early days of New England the churches,

distrusting their own qualifications to test fairly and fully the capacity and promise of young men presenting themselves as candidates for their pulpits, have tacitly agreed that it is wise for such candidates to pass under the judgment of those who are to be presumed to be experts, so that it has long been the regular Congregational practice for students intending to enter our ministry to present themselves for examination as to culture and character to some association of ministers, whose certificate of approval becomes thereafter their sufficient commendation to the churches. Of late years there has been also a disposition through these associations to make ministers to an important degree the custodians of each others' professional character. Although an association is a purely voluntary club, it has yet the right to limit rigidly its membership to pastors, acting pastors, and ex-pastors of orthodox and unblemished reputation; and should one of its members lapse into irregularity of belief or looseness of life, while it cannot try or depose him, it can say that it no longer esteems his professional character regular, his presence desirable, or his membership agreeable, and can turn him out. And by including in the annual officially published lists of Congregational ministers, only those whose names are returned from each State as being in good and regular standing in the Congregational associations of that State, some approximation at least is made toward a list weeded of pretenders and reprobates; inasmuch as each man stands substantially upon the indorsement of his ministerial neighbors, as one regarded by them as worthy to be, and to abide, in their fellowship.

"The several district associations are in most of the States affiliated in State associations, meeting once a year.

"As neighboring pastors are joined in district associ-

ations, so their churches are joined in district conferences; usually meeting twice a year for mutual acquaintance, discussion, advice, prayer, and praise. It is always a first principle of such a conference, that there shall be no interference in the way of attempted control with the churches.''—Congregational Handbook, pp. 123-124.

An Early Association. In searching for the earliest preserved constitution of an association of ministers, Dr. Dexter found one in manuscript in the Congregational Library, dating from 1761, and thought it sufficiently modern for 1880, and for the future:

''Rules for an Association of Ministers, adopted in 1761 in the Old Colony in Massachusetts, and very good for the uses of the present day. [From Orig. MSS. in Cong. Lib., Boston.]

''We do now solemnly form ourselves into a Religious Association—after ye laudable practice formerly used by ye Body of ye Ministers in this county—and severally agree and determine by ye will of God to associate ourselves together four times in ye compass of a year, viz: The 1 Wednesday in Feby.; ye 1 Wednesday in May; ye 1 Wednesday in August, and ye 1 Wednesday in November, with a view to promote Religion in ourselves & among our People; & we agree that ye Association shall be under ye following regulations, in general:

''1. We will endeavor to order ye Business of our families & of our particular callings in such a manner before hand as that we may attend ye Association at ye time & place appointed, with as little Inconveniency as may be.

''2. At each meeting we will choose a Moderator & also a Scribe to keep the minutes of ye Transactions of ye Association.

''3. In as much as ye revival of Religion depends

upon ye outpourings & gracious Influence of ye Spirit of God, for which He hath said yt He will be enquir'd of by ye house of Israel, therefore we will (if other nessary Buisness dont prevent) spend a very Considerable part of our time in prayer therefor.

"4. We will have at least one publick Sermon preach'd for ye Benefit of ye people in ye Town where we shall meet, by such of our Number as we shall nominate.

"5. We will consult from time to time what measures we Judge will most Conduce to revive Religion in our selves & among our people, & also assist one another in difficult Cases.

"6. If any Candidate for the Ministry shall apply to us for approbation, we will take pains to know & to satisfie ourselves as to his qualifications for ye Sacred Work.

"7. We will hear & consider any regular Complaints or Petitions that shall be preferred to us, & give our best advice thereon; not assuming any authoritie, but with a view to promote Christian Purity and Peace.

"8. We will endeavour to strengthen the hands, preserve the Reputation & promote ye Usefulness of each other upon all proper occasions; & also use that plainness & faithfulness with one another, which will best tend to keep us watchful & attentive to our Duty; that so we may recommend CHRIST and His holy and benevolent Religion by our *Lives* as well as Doctrine.

"*Finally.* We commend ourselves to God & to ye word of His Grace which is able to build us up & to give us an Inheritance among all them that are sanctified. [Signed.]"—Congregational Handbook, pp. 174-5.

This is a very interesting historical document, and deserves permanent preservation. But it is no longer suitable as a constitution for a Congregational associ-

ation. Indeed, it never can have been wholly satisfactory. An association of ministers, licensing candidates for the ministry, and holding in increasing measure the standing of ministers, is, and always was, something more than a voluntary club. That theory, which our fathers insisted upon, was not true of their own day, and is still farther from the truth today.

Ministers still have voluntary clubs, and are at liberty to have as many as they like; but these voluntary clubs have no right to license ministers, and no right of ministerial standing. Present-day Congregationalism involves an association, inclusive both of ministers and churches, and having some rights to guard, on behalf of the churches, both doors to the ministry.

The National Council On Ministerial Standing. At the meeting of the National Council at Oberlin, in 1871, it was voted "That all ministers in our denomination ought to be in orderly connection with some ministerial or ecclesiastical organization which shall be able to certify to their regular standing in the ministry." It was further voted that churches ought not to employ unsettled ministers without evidence of their standing. In 1886 the National Council made this recognition more emphatic and mandatory, voting at Chicago,—

"That standing in the Congregational ministry is acquired by the fulfillment of these three conditions, namely: (1) membership in a Congregational church; (2) ordination to the Christian ministry; and (3) reception as an ordained minister into the fellowship of the Congregational churches in accordance with the usage of the state or territorial organization of churches in which the applicant may reside; and such standing is to be continued in accordance with these usages, it being understood that a *pro re nata* council is the resort in all cases in question.

"That all Congregational ministers in good standing in their respective states, who have been installed by council, or who have been regularly called to the pastorate by the specific vote of some church, have formally accepted such position, and have been recognized as such by some definite act of the church, should be enrolled as pastors; and we advise that all our denominational statistics, and direct that, so far as possible, our Year Book, conform to this principle."—Vol. 1886, pp. 22-24.

The Council at Portland, Oregon, took a most important step by making it impossible for a minister to belong to two associations at once, or to acquire new membership in one while under discipline in another association. It was there voted,—

"That, in the transfer of ministerial membership from one association, conference, or other ecclesiastical body, in the judgment of the Council, the gaining of new membership is ecclesiastically impossible until the applicant shall have been fully released from his previous ecclesiastical membership."—Vol. 1898, p. 21.

The earlier of these deliverances also reminded the churches of the more frequent appeal to councils. A step in another direction was taken at Des Moines in 1904:

"Recognizing the change which has come in our conception of the ministry since the day in which a man ordained to the pastorate of a given church had standing only as such pastor, and the fact that a minister once ordained has now a relation to the entire denomination and the Church at large such as the fathers neither contemplated nor could anticipate;

"And recognizing, further, that only a minority of our ministers are installed by council, but that all ministers in good standing must assume relations with a local association, conference, or convention, this

Council reminds the churches and associations of our order that in their keeping now, more largely than of old, is the good name of our ministry and the peace of our churches. In view of these facts:

"*Resolved,* That this Council urges the churches in selecting the membership of ordaining councils to make those councils truly representative of our fellowship, and that they lay hands suddenly on no man, but guard increasingly the honor of our ministry and the purity of the Church of Christ.

"*Resolved,* That councils be advised to exercise greater care in ordaining men; that in general a man be not ordained who has not previously been licensed; and that careful inquiry be made as to the fitness of men who have not been long among us, or who do not present evidence of thorough training for the work of the ministry, and of knowledge of the polity of our churches and the work of our denominational agencies.

* * *

"*Resolved,* That associations be advised to inquire carefully as to the representative character of councils ordaining ministers before admitting to ministerial standing; and that, wherever practicable, all of the churches of the local body which is expected to assume responsibility for the standing of the ministry be invited in council, to the intent that the ordaining power be lodged with a body essentially the same as that responsible for ministerial standing."

The Council frankly recognized the change which has come in our conception of the ministry and not only advised councils to be more careful, but advised associations not to accept the results of councils unless they were truly representative. It declared boldly that the ordaining power should be lodged with a body essentially the same as that responsible for ministerial standing.

The Council held at Cleveland in 1907 advised associations to give larger recognition to their own prerogative as conciliary bodies to get in close relationship with the state and national bodies.

"II. That inasmuch as the ministry constitute an office within the church, and not a class apart from or above the church, ministerial standing be vested in local associations of churches, which should, wherever necessary, so amend their constitutions as to provide for ministerial members and the custody of their standing.

"III. That the transfer of either a minister or a church from one local association to another be by express vote of the dismissing body, and not be delegated to officials empowered to act between meetings.

"IV. That a minister removing from the bounds of one local association to those of another should at an early day transfer his relation, and that such constitutional limitation should be placed upon tenure of membership as to relieve the association of continued responsibility for non-resident members.

"V. That the approved list of ministerial members and churches in good standing be presented by each local association, and be accepted without modification by the state registrar and by the National Council registrar for the Year Book.

* * *

"VII. That larger recognition be given to the place of the local association of churches as a conciliary body to act in co-operation with the state and national organizations in the interest of the churches; and that, in view of its close relation to the churches composing it, its own life and autonomy be carefully safeguarded by the continuance of such direct representation as now maintains in the constituted membership of the National Council.

"IX. That the local association, composed of churches and ministers and hence thoroughly representative of the churches, which now holds both licensure and ministerial standing, be also the agency for ordination, the initiative always to be taken by the local church."

These resolutions of the National Council are advisory, yet have practically the force of legislative acts, for they register a movement of the churches which is continental in its proportions, and the churches of the various states have shown quite a surprising unanimity in their approval of these movements. All these powers may therefore be assumed as within the prerogative of the local or district associations.

Licensure for the Ministry. The associations of the churches are the proper bodies for licensure. This prerogative, singularly, was assumed by, and conceded to, associations of ministers in the earliest days of which we have record in New England. The right to license a minister belongs to each local church. Any church may give to one of its own members authority to exhort, teach, or preach the gospel within that parish, but for the wider relations of our churches licensing the ministers has been delegated to associations of churches.

In some cases associations have given to theological seminaries or to committees the right of licensure, but this is not orderly. Delegated authority cannot be delegated, and the right of licensure by an association is itself a delegated power.

Each association should have a committee on licensure, or should give authority to its advisory committee, and constitute that committee a committee on licensure. This body should hold stated or special meetings at which time candidates for licensure should submit full proof, first, of their membership in some Congrega-

tional church; secondly, of their Christian experience and call to preach the gospel; and thirdly, of their gifts and training for the ministry. The National Council at Des Moines in 1904 took the following action concerning licensure:

"Resolved, That councils be advised to exercise greater care in ordaining men; that in general a man be not ordained who has not previously been licensed; and that careful inquiry be made as to the fitness of men who have not been long among us, or who do not present evidence of thorough training for the work of the ministry, and of knowledge of the polity of our churches and the work of our denominational agencies.

"Resolved, That associations be urged to greater care in the granting of licenses; and that men to whom licenses are granted be first thoroughly examined; that theological seminaries be requested to discontinue what are known as seminary licenses or if the same continue to be issued they are not to be used as a substitute for regular licenses, and that of this fact the students be informed and that the entrance to our ministry both as regards licenses and ordination be attended with more of dignity and solemnity than in some cases hitherto."

Seminary Licenses—Theological students do not commonly present themselves for licensure until the second half of their theological course. It is common, however, for these men to spend one or more summer vacations prior to this time in religious work among the churches. It is fitting that they should carry with them some credentials showing their status in such theological seminary. This should not, however, be called a license, nor be in any such form as to be substituted for a license to preach. It might properly be called a certificate, or letter of commendation, but

should be strictly limited in time, in no case exceeding six months.

The Ordination of Ministers. The churches composing an Association have full right to delegate to the associations the authority to ordain and install ministers. Ministers may be ordained or installed at any regular meeting of an Association whose constitution authorizes it to perform these functions, or at meetings convened in special session at the call of the church. Official notice to the churches from the registrar of the Association giving seasonable notice in accordance with its constitution, and stating the business to be transacted, will authorize the convening of the Association for any purpose for which a Congregational council might be called, and the official notice of the registrar or advisory committee will have the full force of a letter missive. A special meeting of the Association so convened cannot transact any other business than that stated in the official call. Unless otherwise provided in its own constitution, the regular quorum of the Association constitutes the quorum for the ordination or installation. In the case where the Association meets with another church than that issuing the request for the ordination or installation, the business of examination and approval for ordination or installation may be held at the regular meeting place of the Association, and members may be delegated for the conduct of the public service, which may be conducted, if desired, at the church issuing the call. These members may be authorized to act in the name of the Association for that purpose only, and to complete the records of the Association on the ordination or installation, to sign them or to certify them to the moderator and registrar for signature on behalf of the Association, and at the completion of the business to

adjourn the meeting. For these acts completing the work of the Association and strictly within the sphere of its prescribed authority a quorum of the Association is not necessary, but the smaller body may act with power as directed by the Association.

Forms for Licensure and Ordination. The examination of candidates for licensure is commonly conducted by a committee in private, and while the Association has full authority to continue the examination in public, that right is not exercised frequently. The examination of a minister for ordination, when performed by an association, will more frequently be in executive session than hitherto. It is fitting that the men thus examined should be presented publicly with appropriate services. It is therefore much to be desired that when a committee on licensure presents to the Association candidates for the ministry, they be received in manner and form becoming the solemnity of their dedication to the work of the gospel. It is fitting also that the public service of ordination or installation be accomplished in manner and form, permitting the local church to participate in the exercises and giving the people opportunity to hear from the lips of their minister his own profession of faith and promise of fidelity. Such forms are appended to this volume.

The Right of an Association to Accept or Reject Members. Every deliberative body has a right to judge of the qualifications of its own members. A Council convened within the bounds of an Association cannot require the Association to accept a minister whom it ordains. Associations have full authority to inquire concerning the composition and findings of councils within their bounds, and to refuse to receive as members any ministers who have been ordained by councils not fairly representative of the whole body of the Association. Associations may also refuse to receive

by transfer from another Association any minister whom they believe to be unworthy or to have been hastily ordained.

Absent Members. Members of an Association transferring their residence to another Association should transfer their membership to the Association within which they reside, and the names of ministers who neglected to do so may be removed from the active list and placed upon an absent list, without prejudice to their ministerial standing, but without the privilege of active membership. Members who have been some time absent without transferring their membership or communicating with the Association may have their names dropped from the rolls of the Association.

The foregoing provisions should be administered in a spirit of tenderness and consideration, and should not be held to apply to foreign missionaries who may retain their membership in their home Association, nor in the case of elderly and retired ministers not engaged in secular business who have good cause to desire to continue their membership in the Associations with which they have long been connected.

Deposition From the Ministry. One notable and extremely important consequence of the growing power of the local Association is its right to depose a minister. As the Congregational Association has now authority to confirm ministerial standing so also it has the right to terminate it. At no point has there been a wider or more logical departure from old-time methods than at this point. Dr. Dexter laid down the invariable method as he understood it in 1865, but even then he noted that consociated churches had a different practice.

"It is sadly necessary to refer here, also, to the procedure proper by a church in the possible case of gross heresy, or immorality, on the part of its pastor.

By virtue of his church membership with them—or, if not that, by virtue of his pastorship over them—the unworthy pastor of a Congregational church is amenable to its discipline; and it has the inherent right to proceed to his trial and excommunication, as if he were a private member. But because the fellowship of the churches was involved in his settlement, and because of the greater conclusiveness before the general public, of the verdict of an impartial Council over that of a single church—itself deeply interested; this should always be done with the advice of Council.

"The proper course to be pursued, in the melancholy case supposed, would, then, be this: (1) all the preparatory steps should be taken as in the case of a private member, and the case be brought to a judgment before the church; (2) the church, instead of passing the vote of excommunication, should vote that they are satisfied of the truth of the charges, but, in view of the importance and solemnity of the subject, will take the advice of sister churches before proceeding further; (3) they should then invite their pastor to join them in a Council to advise in the premises, and, if he refuse, call one without his concurrence; (4) this Council hears the case, and if satisfied of the pastor's guilt, and he remain obdurate, or the circumstances of the case are so aggravated that, even if he be now penitent, it is unsuitable for him to retain his official relation, they advise the church to depose him from his ministry over them—perhaps to excommunicate him from its fellowship; (5) the church, if they see fit, follow this advice of Council.

"This we understand to be the truly Scriptural and Congregational way, though most consociated churches have a different practice."

In later editions of his work Dr. Dexter reiterated

the same, declaring that an Association cannot act as a council for the ordination or the dismission of a minister, being merely a voluntary club meeting for professional improvement. (Page 369.)

In the last edition of his monumental work he said: "Our associations of ministers are purely voluntary bodies, as much so as a village debating club or a temperance society. As such they have the right to receive members on their own terms and to reject and exclude them as they may be pleased to enact, but they can have no power over the professional status of those members." (Page 353.)

Yet in that same account Dr. Dexter noted that Associations sometimes assume that power which he declared to be quite irregular. Dr. Dexter was quite right in his declaration of the irregularity of that method. Associations had no right of deposition from the ministry, yet the need that such authority should be given to them was very great, as evidenced by the frequency with which Associations assumed that prerogative. In Dr. Dexter's Congregational Manual, in 1880, he repeated almost verbatim from the first edition of his "Congregationalism" the steps by which alone a Congregational minister might be deposed, together with a suggestion of the way in which the method might apply to stated supplies. (pp. 114-5.)

In "The Congregational Way," by Dr. George M. Boynton, 1903, it is declared that "the expression 'deposed from the ministry' does not seem to be in accord with Congregational principles. The ultimate appeal in all cases is to an Ecclesiastical Council, which alone can finally take away from a Congregational minister the standing which was conferred on him by a similar body." (Page 90.)

All the foregoing becomes obsolete in the light of

present Congregational practice. The declarations that an Association cannot depose a minister are grounded on an axiom that an Association cannot ordain a minister, and so cannot take away what it cannot give; but in the newer Congregationalism the Association can ordain a minister, and at no distant day the practice of ordination other than by the Association is likely to be exceptional. It has therefore become not only logical but also inevitable that an Association which can confer ministerial standing shall have power to terminate it.

Any minister who is accused of gross immorality, neglect of duty or of unfaithfulness to his ordination vows in matters of faith or practice may be proceeded against either in the local church of which he is a member, or in the Association where his ministerial standing is deposited.

If proceedings are begun in the local church, they are conducted as in the case of any other member excepting that the church, having finished its trial, may properly refer its findings to the Association before it takes final action of expulsion, or may call a council which shall review its findings and present its recommendation to the Association. Ultimately, however, the matter will be likely to go before the Association itself and may present itself before that body as a court of original jurisdiction. The minister accused has a right to be presented with a copy of the charges against him in writing, to meet his accusers face to face, to defend himself and to be defended by any member of the Association whom he may select, or whom the Association may appoint for that purpose. His right to be represented by ministerial advisers, or even by legal counsel, is one to be determined by the association, but usually is not to be

refused. The hearing may be held by the Association as a body, or by a committee appointed for the purpose, whose findings must ultimately be approved by the Association. The accused may, at his discretion, demand that his trial be before a Mutual Council, in whose composition he shall have the right of selection jointly with the Association. If he is found guilty, and remains impenitent, he may receive public censure, suspension or expulsion from the body. If expelled from the local Association he is deposed from the Congregational ministry. He cannot be reported by that Association as a minister of the denomination, nor can he acquire any membership in another Association while under these disabilities.

If a minister is found guilty and is penitent, he may be forgiven, but such forgiveness does not imply his continuance in the ministry. The minister whose conduct has brought great reproach upon the Church of Christ may be thoroughly penitent and deserving of forgiveness as a Christian brother, and entitled still to membership in the church, yet it may be clear that his usefulness as a minister is at an end. In cases where the penitence is real, yet the scandal has been great, but where there is reason to hope that the minister may at some future time attain a place of usefulness in the ministry and where deposition is deemed too severe a punishment, he may be suspended for a year or a period of years, and the suspension may be renewed or terminated as the Association deems wise. Yet during the period of his suspension the minister may not exercise any of the prerogatives of a Christian minister. His standing in the Church is that of a layman. There is, however, this important distinction between his status and that of the minister who has been deposed—that the Association may

restore his standing by the removal of its censure or suspension so long as his standing has been impaired by its own action. In the case of deposition, no return to the ministry would be possible save by restoration, by the same body that had deposed him, or a similar body acting with the permission of the body or the Association which had accomplished the deposition.

VII. THE ASSOCIATION ACTING AS COUNCIL.

Our associations quite generally are changing their constitutions to provide for ordination by Association, and to permit the Association to exercise all the functions of Council. This is a simple change, and one entirely logical, but it brings to us some entirely new problems and will necessitate some new machinery if it is to work well. Already reports come from some associations in which the method has been tried and has not been found wholly satisfactory. The reasons are plain enough, and the remedy is not difficult to prescribe. The following suggestions would appear to be in the interests of good order.

The Invitation of the Church. Let us assume that a church has called an unordained man to become its minister, and desires that he be ordained by the Association of which the church is, and he is to become, a member. The church may do one of three things.

First, the church may send out an ordinary letter missive, to all the churches in the Association, asking them to meet and ordain its minister. This is a perfectly proper method, but the body which assembles will not be the Association; it will be a Council. It will convene as any other Council does, electing its own officers, and having finished its work it will dissolve. It may and should send a copy of its records to the registrar of the Association, and he will keep them on file, but they will not become a part of the records of the Association, nor will the minister by the act of this body become a member of it. The minister will have been ordained by a Council, and a truly representative one, and no one can properly call the action in question.

The second method is for the church to invite the Association to meet in special session in its own church, at a time which it appoints, and review its proceedings, and examine and ordain its minister.

The third method is for the church to send its minister to the regular meeting of the Association with a request for his ordination.

The Call of the Association. The invitation of the church should be addressed to the Association and forwarded to its registrar, or to the chairman of its advisory committee. The officer receiving the request should enter it upon the records of the Association, and should at once call a meeting of the Association, if the request is for a special meeting, or should arrange for the service at the regular meeting, if that is desired. In either event the call should go out to all the churches, and the business to be done should be indicated in the call, and the call would have the full force of a letter missive.

Ordination by a Special Meeting. If a special meeting of the Association is called it will meet much as a Council does; excepting that the moderator of the Association will preside, and the scribe of the Association will keep the records, and these will become a part of the permanent records of the Association and be entered in its book.

It will not be necessary that a majority of the churches invited accept; the regular quorum required by the constitution will be sufficient, unless the constitution is changed to provide for a special quorum for purposes of ordination.

If churches and ministers outside the Association are invited they cannot be counted in making a quorum.

The special meeting of the Association can transact no other business than that specified in the call of the meeting.

Ordination at a Regular Meeting of the Association. The church may, if it prefers, request the ordination of its minister at a regular meeting of the Association; or, may request that the Association at its regular meeting review its records and examine and approve its candidate, and that it provide for the public service of ordination at the church itself, and at a later date.

As this method is likely to be employed frequently, and as it involves more points of difficulty than either of the others, it may properly be discussed at length.

The church, in sending invitations to the Association, should notify it seasonably that room may be reserved for the examination of the candidate and for such other business as the occasion may require. And the registrar or advisory committee must see to it that this is done, even if the notice arrives tardily. This may involve some conflict with the plans of the programme committee, which commonly are ambitious for the oratorical aspects of the programme. But the programme committee must leave room for the business of the Association, or if it does not, so much the worse for the programme. Our programmes are almost universally overloaded, and programme committees are sinful men in respect of their determination to sacrifice all else to talk.

Reports are current of ordinations by Association in which the examination has been crowded into the odds and ends of time grudgingly conceded by the programme committee, making the examination a farce and the ordination service an undignified race against time.

If a distinguished speaker from abroad has been invited, and it is time for him to speak, he may very properly address the general congregation, while the Association itself withdraws to another room or building, and attends to the business of the Association. And any member of the Association who remains to

hear the speech would deserve the censure of the Association for neglecting the business which had brought him thither.

This point must be insisted upon, because this is the rock on which the new method will go to wreck if we are not careful. If a church sends its minister to be ordained by an Association, that business, having been undertaken by the Association, has the right of way over the regular order of the day, and must be done decently and in order.

The church which sends its minister for ordination will also send a delegate. He will bear the records, and will introduce the candidate. If the church has chosen to send a larger delegation to accompany its new minister they should be received as corresponding members, without vote, and be permitted to represent the church in the discussion, up to the time when the Association is by itself, when all but the regular delegates will withdraw. If the church has invited other churches and pastors outside the Association they should be made corresponding members, and entitled to participate in the discussion. It would be proper, however, that the names of churches and ministers whom the church expects to invite to participate in the services should be noted in the call, with the statement that the delegate from the church will move that they be made corresponding members. But in case another name were added, it would not invalidate the proceeding. A Council cannot increase its own membership, but an Association can elect corresponding members at its pleasure, under its regular rules.

The Public Service. The candidate having been examined and approved, may be ordained immediately. But it will often be desired that the public service be held in the church which has requested the service of ordination. In this case the Association may appoint

certain members to represent it with power in such a public service, and to do all that is necessary in the name of the Association in carrying out this authority.

This public service might very properly be held upon a Sunday, and be made a very impressive service. The moderator of the Association would naturally preside, but in his absence the members acting for the Association would have full authority to elect one of their own number to preside, and another if need should be to keep the records and to certify them to the scribe of the Association, and sign them as scribe pro tem of the Association.

These members, acting with power, would be the Association de facto, and could provide for necessary changes in the programme. They could invite another minister who might be present to share in the service, and, in short, do whatever a Council would have authority to do at this stage of the proceedings. But they could not in any way modify the instructions of the Association, unless they should discover some grave moral hindrance to proceeding with the work assigned, in which case they would have power to adjourn, and report to the Association for further instructions.

A number less than a quorum of the Association could thus act as the Association in carrying out what the Association had determined upon; and its meeting would have the full weight of a full meeting of the Association for the purpose of its instructions, and not otherwise.

It would be fitting that there should be a brief responsive service just before the ordaining prayer, in which the church and the Association and the candidate participate. Indeed, we need such a service for ordinary ordinations.

Becomes a Member. The man ordained or installed either at the regular or special meeting of the Associa-

tion thereby becomes a member of that body without further examination or formality.

As to Dismission—If the Association is called to dismiss a minister, and the whole body of churches invited to act in the capacity of an Association, the minister may take with him his credentials, instead of being required to wait for the next annual or semi-annual meeting of the Association, as is the case where he is dismissed by Council.

In Other Matters. For convenience this chapter assumes that the Association is asked to ordain a minister. In manner very like to this the Association may be called to organize a church, to settle a difficulty or to give advice.

If the method here outlined is followed, no serious difficulty will be found in calling an Association to act in the capacity of a Council.

VIII. THE STATE CONFERENCE.

The Name. In 1907 thirty-seven of our state organizations were known as associations, four as conventions, and four as conferences, and two states maintained state ministerial bodies known as associations. At that time negotiations were under way looking toward the possible union with the United Brethren and Methodist Protestants, in which churches the state bodies are known as conferences. The Committee on Polity of the National Council reporting at Cleveland in 1907 recommended that Congregational state bodies be known as conferences, and there has been a general though reluctant movement in this direction. Had it not been for the influence of the United Brethren and Methodist Protestants it is probable that most of our states would have preferred to give the district body the name of conference and the state body the name of association, since that name was generally used. However, uniformity is better than any one system of nomenclature and we are likely to retain the name of Conference for our state body as a permanent reminder of our approach to union with these two sister denominations.

Conferences and Associations. A State Conference is composed of all the District Associations within the state. The rule of the National Council, adopted at Cleveland in 1907, is:

"VIII. That the membership of a State Association be constituted by representatives of all such churches as and by all such ministers as are in good standing in the local associations of the state."

A State Conference has no power to determine the

membership or boundaries of the District Associations, and its own membership is composed of those who are certified to it through these accredited associations. The State Conference may, however, determine what associations it will recognize, and to that extent exercises the right of deliberative bodies to determine its own membership. In this sense, therefore, the membership of the State Conference is composed of District Associations. The voting membership, however, is not determined by the State Conference itself, but consists of those ministers who are certified to it by the District Associations and by delegates elected directly from the churches of those Associations.

Right to Determine Membership. A State Conference, however, has the right to judge of the qualifications of its own members. It has no right to disfellowship a minister for doctrinal reasons; for he is amenable in this regard to his own church and to the district Association, and the State Conference has no right to impose creed tests on ministers, churches or associations. But a Conference may withhold or withdraw fellowship from a minister who is guilty of immorality, even though he has contrived to escape discipline at the hand of his own association. The same right obtains as to churches that walk disorderly; the State Conference cannot be compelled to recognize a church that gives countenance to scandalous living. But this right of the conference to protect itself should be exercised in extreme cases only; in cases where the offense is flagrant and the duty clear.

Incorporation for State Work. State associations are quite generally identical in membership with the State Home Missionary Society, and may exercise through this or other forms of organization authority over the missionary societies maintained by the churches of the association. The National Council in

1907 recommended that state conferences become legally incorporated and empowered to hold property and conduct the operations of the churches in their missionary and philanthropic work.

"X. That the state organizations become legally incorporated bodies; and that under a general superintendent and such boards as they may create, and acting in coöperation with committees of local associations and churches, they provide for and direct the extension of church work, the planting of churches, the mutual oversight and care of all self-sustaining as well as missionary churches, and other missionary and church activities to the end that closer union may insure greater efficiency without curtailing local independence."

In harmony with the foregoing recommendation state conferences are remodeling their constitutions and providing for more centralized power to be exercised by the churches in their representative capacity.

Conferences and State Boundaries. The term State Conference is used for convenience as designating a body representing all the churches in the large geographical divisions of the country. The use of the term, however, does not prevent a large state, such as California, from having two conferences, one including all the churches in the northern, and the other all the churches in the southern end of the state, nor does it prevent two or more of the smaller states from uniting their churches in one conference, nor can it be held to prevent the existence of two state bodies, as for instance, one inclusive of the white and another of the colored churches of a state, but in general all the Congregational churches of a state are represented in a single state body.

IX. THE CONDUCT OF THE DISTRICT ASSOCIATION OR STATE CONFERENCE.

The Call of the Meeting—It is customary for an Association or Conference to set the time and place of its next session, but as most district associations meet not more frequently than once in six months and the state conferences in general convene only once a year, it is customary to give the business committee authority to change the time and place of meeting. This should not be done, however, excepting for some important reason, and seasonable notice should be sent to every minister and church belonging to the body.

The Moderator. Unless otherwise provided in the constitution it is customary for the moderator of the last meeting to call the Association or Conference to order and to preside during the temporary organization. The right of the retiring moderator to preside is not affected by his membership in the present session of the Association or Conference. The temporary organization is informal and proceeds during a period in which it is not officially known who are members of the permanent body. The taking of the chair by the retiring moderator, however, is a courtesy and not an inalienable right. If during the interval between meetings the moderator of the last meeting had become disqualified, or notorious, it would be the duty of the business committee to provide for the prompt calling of the meeting to order, and the immediate nomination of a temporary moderator. See also the section relating to the moderator in the chapter on the National Council.

Temporary Organization. The temporary organiza-

tion should be orderly and prompt. Unless the constitution provides duties to be performed by the retiring moderator his first and practically his only duty is to conduct the brief business of the body looking to immediate, permanent organization. He should call for nominations for a permanent moderator or the report of a nominating committee, if there is one, and if the constitution lays upon him any responsibility in the matter of naming a business committee or a committee on nominations, that should be done at once. In general, however, the naming of a committee does not belong to the retiring moderator; and if he is to deliver an address that exercise should be performed after the permanent moderator is in charge.

Permanent Organization. As soon as the moderator is elected he should lead in prayer, or call upon a member of the body to do so, unless there has been a devotional service in connection with the temporary organization. In general the prayer should not precede, but should immediately follow the election of the moderator, and it is fitting that he should himself lead in the prayer.

The moderator should proceed at once to the completion of the organization. The election of the scribe is the first act. Tellers should be appointed to gather the names and credentials of the delegates. The business need not wait for the formal completion of the roll, but any business of great importance should be postponed, and at the demand of any member must be postponed, until it is known who has the right to vote. As the consummation of the roll requires some time the routine business should proceed without it. The moderator should ascertain at once what committees are required to be appointed for the orderly transaction of business. Vacancies in the

business committee should be filled and a nominating committee elected. Unless there is other provision for the nominating committee it may be nominated by the moderator, but should be confirmed by the body.

The permanent organization being effected, a programme or docket should be adopted. This is commonly prepared by the business committee and submitted in print. It is usually adopted subject to modifications as the sessions proceed, and the moderator should follow this schedule, excepting as the body may vary it by express vote.

The Introduction of Business. Any member of the Association or Conference may introduce business at any session for which a definite order has not been adopted, but any business likely to result in discussion should be referred to an appropriate committee that it may take its orderly course in the business of the assembly.

The business first to be transacted should be that which will facilitate the business of the body itself, as the appointment of proper committees, the arrangement of the orders of the day, the adoption of the programme of the open meetings, and the docket for the business meetings.

Second. The completion of unfinished business, beginning with that which is in the strict sense business, and which relates to the orderly procedure of the assembly.

Third. The reports of committees.

Fourth. The introduction of new business.

Memorials and petitions may be introduced at any time, but should be introduced as early as possible in the session that they may be referred to committees and carefully considered.

The Time for Business Sessions. It is the fatal

tendency of programme committees to overload the programmes of public meetings. The providing of a list of attractive speakers is a legitimate desire on their part, but to do so often sacrifices the real business of the meeting. Invited speakers ought to be assured of the full time promised them by the programme committee, but if the time for their addresses arrives, and the business of the body is not completed and cannot otherwise be fully provided for, the assembly must not hesitate to continue its business in another room, and the speaker will have no occasion to count it a discourtesy if his address is delivered to the popular gathering without the presence of the delegates. In such cases the duty of the delegate is to attend the business session regardless of his own personal preference, and the delegate who withdraws from the business session to listen to the address will be unfaithful to the church which sends him there.

The Real Concern of the Assembly. The real concern of the Association or Conference is the transaction of the business of the churches. The addresses are important, but distinctly subordinate. There should be ample time for all the business and for the free discussion of it. Nevertheless the time of the Association or Conference should not be consumed in needless and wearisome debate. Details of form and method should be settled in committee, and a plan whose general provisions meet the approval of the body but whose details tend to long debate should be promptly recommitted in order that the time of the assembly may be conserved for its real and important business. While the moderator should not arbitrarily manipulate the programme, he will often be able to save time and facilitate business by timely suggestions concerning the method of adjusting details, and committees in bringing in their reports will do well to

bear in mind their obligation to present their business free from the trivial inaccuracies and ambiguities which tend to consume the time of the body with requests for information or fruitless discussion.

X. ECCLESIASTICAL COUNCILS PRO RE NATA.

An Ecclesiastical Council is a body composed of representatives of a group of churches called together for the consideration of a specific matter set forth in a letter missive, which is the charter of the Council. As a body destitute of ecclesiastical authority, but thoroughly representative of the judgment of neighboring churches, the Council has been held in high esteem since the early days of Congregationalism. Though some of its prerogatives will be assumed in the future by permanent associations, the Council continues and bids fair to continue as an important medium for the expression of our fellowship.

The first report on polity presented to the National Council in 1865 said: "Councils of churches, orderly assembled, to declare the opinion of the churches on any matter of common concern, are an ordinance of Christ, and are necessary to a communion of the churches. That Scriptural example, where the church at Antioch sent messengers to the Church at Jerusalem for consultation and advice on a difficult question, is a sufficient warrant for such councils."

For more than two hundred years the Ecclesiastical Council was the general form of expression of fellowship among our churches. The organization of new churches, the settlement and dismission of pastors, and the determination of grave questions of morals and faith all rested with councils of the vicinage. For many years the conciliar system has suffered proportionate decline in the Congregational denomination. Conferences and associations and the work of the denomination through missionary organizations have

provided forms of fellowship which have relegated the council to a place of secondary importance. At the National Council of 1898 at Portland, Oregon, Rev. H. A. Hazen read a scholarly paper on the "Future of Ecclesiastical Councils," in which he admitted the relative decline of this form of fellowship, but declared that later forms of fellowship, while healthfully supplementing, cannot supersede the Ecclesiastical Council, and predicted for our conciliar system broad and healthy development, and a wider and more benign influence in the Congregationalism of the future.

The prediction of this wise and faithful student of our denominational affairs has not been fulfilled. Councils do not increase in number in their proportion to the growing activities of our denomination. They still are called for the ordination of a minister and less frequently for his installation or dismission, and now and then for the recognition of a church, but all these functions are gradually being taken over by district associations.

Who May Call a Council.

A council may be called by:

1. **A Local Church.** A local church may call a Council to organize or to recognize a newly organized church; to welcome to fellowship a church of another denomination desiring to become Congregational; to ordain, install or dismiss a pastor; or to advise in any case of need.

2. **Two or More Churches.** Two or more churches may join in calling a Council where they have common interests in a proposed undertaking, as the organization of a new church lying between them.

A mother church having organized a mission or

branch church into an independent church may join with the latter in calling a Council of recognition.

A group of churches may call a Council to determine the wisdom of organizing an Association, or to determine a boundary between Associations, or for other suitable reasons.

In cases where a group of churches having common interests unite in calling a Council, the inviting churches may desire to send delegates and participate in the deliberations of the Council which they call, and this is orderly if their intentions are stated in the letter missive. In cases where a mother church and a daughter church unite in the call of a Council for the recognition of the latter, the mother church may be entitled to representation in the Council if the letter missive so states, but in no case where two or more churches unite in calling a Council may either of the inviting churches be represented in the Council if the occasion for the call be any controversy between the inviting churches or any of them.

3. **A Church and One or More of Its Members.** In any case where a difference of opinion arises between a church and its minister, or between the church and one or more of its members, and the local church has found no satisfactory solution of the difficulty, the two parties may unite in the call of a Council.

A Council is called by two parties having different interests which they agree to arbitrate before a Council, which is called a Mutual Council; the term is not applied where two parties are in agreement, as where two churches agree to organize a third church and unite in a letter missive.

4. **A Minister or Other Member or Group of Members.** A Council may be called by a minister or other member or group of members of a church in a case

where serious injustice is alleged to have been done by the local church and the church refuses to make amends. Such a Council is called an Ex-Parte Council, but is never to be called excepting where a mutual Council has been refused.

5. **An Association or Conference** may become a party to a Council when a question arises concerning its treatment of one or more of its members. If an Association withdraws fellowship from a minister and he is dissatisfied he may not appeal to the state Conference, which is not organized as an appellate court, and has no authority to reverse decisions in the District Association, but he may appeal to a Council and invite the Association to join him in so doing; or the Association because of any appearance of local prejudice that might seem to disqualify it from dealing with an alleged offense may join in calling and become a party to a Council.

The same right to become a party to a Council belongs to the State Conference. A State Conference may refuse to receive as a member a minister even though he be in fellowship with an Association and has the right to do so if he be of bad moral character. The minister has no right of appeal from the State Conference to the National Council, but may appeal to a Mutual Council called to consider that question.

These provisions for the participation of a Conference or Association in a Council are recent developments of our Congregational polity, but grow logically out of the lodging of ministerial standing in District Associations. It is repugnant to our system that there should ever be a series of courts rising one above another from local church to District Association and thence to State Conference and National Council. The Mutual Council is the logical resort in cases of this character. It is hoped that it will not frequently

be employed, but if necessity arises for its use, its right to be cannot reasonably be challenged.

How to Call a Council. A Council is called by a letter missive sent to each invited church and individual, giving the name of the body inviting the Council, the place and time of meeting, and stating the precise business which is to be presented to the body. It must also give a full list of the churches and individuals who are to compose the Council, and should be sent out a sufficient time in advance to give all the churches time for official action.

The Quorum of a Council. A majority of all the invited churches is necessary to a quorum. A church is represented if it sends one delegate. The custom of counting a quorum on the basis of individuals invited is indefensible.

How to Organize a Council. It is the pleasant and reasonable custom of Congregational Councils that the letter missive shall be read and the Council called to order by the senior pastor present. This, however, is not the invariable rule. Occasionally the church inviting the Council appoints one of its own members to call the Council to order, to speak a word of welcome and to say that the church has requested a certain minister to read the letter missive. Such a custom has very much to commend it. It recognizes the inviting church, it relieves the reader of the letter missive from any suspicion of forwardness, and it enables the church to recognize some former pastor or neighboring minister or other friend to whom it may look with confidence for the orderly opening of the Council it has called.

It is the duty of the reader of the letter missive to call for the election of a temporary scribe and to determine whether a quorum is present. As this usually involves the calling of the roll, it is desirable

that the roll be made up at this time. As soon as it is determined that a quorum is present, a permanent moderator is to be elected. This may be done by ballot, and must be so done if any member demands it, but a ballot need not be insisted upon if there is no desire for it.

The Moderator. The first duty of the permanent moderator is to lead the Council in prayer. It is this prayer which constitutes a Council, and while the moderator may call upon some other member to offer it, it is usual and desirable that he himself shall lead in this opening prayer.

The next duty of the moderator is to call for the election of a permanent scribe. If the duties of the moderator or scribe are likely to be prolonged or arduous the Council may elect an assistant to either or both.

The next duty of the moderator is to call for the records relating to the call of the Council. These are to be submitted by the clerk of the Church, or by some officer representing the body or bodies calling the Council. They should show distinctly the business named in the letter missive and the authority to submit that business to the present Council.

The Council being now assured of its own membership and jurisdiction, the moderator will call for the particular business for which the Council has convened, hearing from the inviting bodies through the records, documents and personal statements until the matter which the Council is to determine is fully set before it. This should proceed in logical order, and the Council may vote as each part of its investigation is completed "that the papers and statements thus far be deemed satisfactory." Such a vote, however, does not determine the future action of the

Council. It is merely a vote to proceed to the next point.

The business of the Council being fully before it, it is customary to vote that the examination be arrested at this point, and that the Council be by itself.

It is not in good form for members of the Council to assume to express the judgment of the Council prior to this point, nor is it orderly that the roll be called for individual expression before the Council is by itself. The purpose of the public session of the Council is to get all the facts before the body in the most prompt and orderly manner possible, that these may be considered in private by the churches through their representatives.

The moderator of the Council can greatly facilitate the work of the body if he has this simple outline clearly in mind.

The Scribe. It will greatly facilitate the work of the scribe if in the preparation of writing materials for his use a list of the churches and individuals invited be made out in advance on sheets of the same size as those to be used in the records and with convenient spaces for the writing in of the names of pastors and delegates. Where this is done the scribe will have no difficulty in keeping his records complete. Where this has not been done he should be furnished an assistant who will make up the roll while he enters the complete record of the business as it is transacted.

There is an erroneous impression that it is a difficult thing for a scribe to make his records complete as they are in progress. On the contrary, if he will insist that all lengthy motions be reduced to writing, and will procure at the outset a correct and legible roll, he will find no difficulty in presenting his minutes in good form at the time when they are called for.

The scribe should not be a member of any committee.

The time for the reading and approval of the records is at the end of the session in which the Council is by itself. The records should be so complete as that at this time they can be approved, the order of public service added, and only the business incident to the adjournment left to be recorded.

The Executive Session of the Council. When the Council is by itself a motion should be made bringing before it for action the business of the Council. It is customary at this time to call the roll and to permit each member in voting to express briefly his reason for his vote. This is not a time for set speeches, but it is the opportunity of the members of the Council freely to express their judgment of the matter which has brought them together.

The Council having determined what it will do, it is customary to appoint a committee to formulate its finding. If it be a Council of Ordination or Installation, the duty of the committee will be to confer with the candidate and representatives of the Church and report an order for the public service. If it be to dismiss a pastor or advise in a matter of difficulty, the duty of the committee will be to draft suitable resolutions in harmony with the vote that has just been passed.

While this committee is out the Council should listen to the reading of its minutes. The report of the committee, which may be expected by the time the records are read and approved, will complete the minutes to this point, and the Council may take recess until the public service, if one is to follow, or may complete its work and dissolve.

The Dissolving of a Council. A Congregational Council does not commonly adjourn; it takes recess from one session to another, and at the close of its business

it dissolves. It is not orderly for a Council to adjourn and wait to see whether its advice is followed, unless provision for such further proceeding is contained in the letter missive. A case in which a Council publicly concluded its work but secretly agreed that if its advice was not followed it would convene again and deal with the matter, was disorderly.

The Authority of a Council. Strictly speaking, the Council's finding has only so much authority as the reason of it. Yet the result of a Council being accepted by the parties calling it, or agreeing beforehand to abide by it, has both ecclesiastical and legal value. The courts have more than once decided that in matters which a Council is competent to determine and which it has been agreed shall be submitted to it, and which it has passed upon, its findings will be accepted as to facts.

In the case of an installed minister who did not wish to resign, and whose church was attempting to force him out without good reason, the decision of a Mutual Council that the action of the church was unjustified would be a legal justification on the pastor's part for claiming his salary. A minister has very little protection in the matter of the tenure of his office, and the decision of such a Council, as has repeatedly been shown, would have great weight with the court. Indeed, if the Council were conceded to be regular and acting within its jurisdiction, the court could claim no right to reverse the decision of the Council, or to do otherwise than protect the minister in the matter of his salary.

Ex Parte Councils. One class of Councils, and that happily a class somewhat infrequent, requires a special note.

The right to call an Ex-Parte Council exists only when every other means of effecting a reconciliation

or securing redress for a grievance has failed, and when a Mutual Council has been definitely refused.

An Ex-Parte Council between a church and one of its members may only be called when the church has damaged the relations of the aggrieved members to other churches. If the injury complained of be a purely local one whose results lie within the local church, a Council cannot properly be called and must refuse to act. Other churches can only be consulted where the relations of a member to other churches are concerned. Thus a member may not call an Ex-Parte Council in a case where he has been privately censured by the church, but where his membership remains intact, but may call a Council where a letter has been refused him and where he has been refused a hearing before a Mutual Council.

The same principle applies to a church or minister calling an Ex-Parte Council in case of an alleged grievance at the hands of an Association or Conference. The Council can only act in cases where the damage is carried beyond the body alleged to have done the injury.

An Ex-Parte Council as soon as organized must in every case offer its services as a Mutual Council and its findings can have no weight whatever unless its records show that it exhausted every reasonable effort to induce both parties to join in the Council.

May a Council Increase Its Membership? The common answer is in the negative. Churches electing delegates to a Council have a right to know with what other churches they are to join, but an exception must be made in cases where an Ex-Parte Council is offering its services as a Mutual Council. If the other party is willing to accept the offer on condition that certain churches of his choosing be added to the Council, and the first party will accept these additional

members, the Ex-Parte Council in resolving itself into a Mutual Council is fully justified in making such additions to its membership as will enable it to secure the consent of all parties concerned. In no other case is it legal for a Council to change its membership.

Who Compose a Council. The Congregational Council is a council of churches. Usually the pastor and a delegate are invited, but a Council may be composed of the pastor and two or more delegates from each of the invited churches, if the letter missive so requests. It is sometimes asked whether a Council composed of ministers alone would have standing. The answer is in the affirmative. If a Church were engaged in a controversy with its minister and he insisted upon a trial before his peers, the church might very properly join him in inviting a Council composed wholly of ministers, and if the several churches invited responded by authorizing their respective pastors to act for them, the finding of that Council would be as valid as though composed in part of laymen. Similarly a council might be called in which the church would be asked to be represented by a delegate, and the findings of that Council would be equally valid if the churches accepted the invitation; or any church might if it chose to send its pastor as its delegate and he would have standing in the Council, though only as a member of the church that sent him.

In case the church has no pastor it may not be represented by two lay delegates, but it may by special vote authorize its acting pastor to represent it in addition to its lay delegate. In case a church has more than one pastor both pastors may be sent in addition to the lay delegate, but the two or more pastors are entitled to but one vote between them.

The question is sometimes raised whether one delegate may represent two or more churches. The answer

is in the affirmative. For instance, a pastor is called to leave his church and become superintendent of missions in a distant state or city, and two or more of the churches of that city or state unite in sending one delegate to represent them in the Council. If he brings credentials showing the specific vote of two or more invited churches he may be seated as their representative, but is entitled to only one vote.

Individuals in a Council. The custom is increasingly prevalent of inviting a considerable group of individual members in addition to the churches composing the Council. This practice has been discouraged by all authorities on Congregational polity, yet it is a custom not wholly without reason. But the number of individuals ought not to be so large as in any wise to defeat the nature of the Council as a body representative of the churches. If this principle be kept in mind no harm or abuse can follow the practice of inviting individual members; nor need it be insisted that these members be honorary members merely and not entitled to vote, but in case of a serious division of opinion in the Council affecting the welfare of the churches themselves, the representatives of the churches would have the right to insist upon the obligation which rests upon them to express the church or churches.

Evidence. The question is often raised what evidence a Council may consider. It has no power such as a court possesses to summon witnesses and place them under oath. It must be permitted to gather its evidence from a considerably wider range than would be permissible in a court. "Common fame" must be recognized as having evidential value in a Council. A notorious scandal with plain implications undenied cannot be disregarded for lack of absolute legal proof. The Council must use the judgment of Christian charity,

but it need not consider itself bound by only such evidence as courts would regard.

The question is also raised whether parties to a Council may be represented by lawyers or by other special advocates. They have that right. A minister whose standing is in question may call to his assistance either a brother pastor or a legal adviser, and the other party at interest in the matter may be similarly represented, but the questionings and arguments of these advocates must be held to respect the difference between a Church Council and a court of law, and be in all respects amenable to ecclesiastical custom and to decorum touching such matters.

XI. THE NATIONAL COUNCIL.

Early Councils. At different times in the history of our denomination the churches have been convened for the consideration of affairs of unusual importance in bodies representing their whole membership. The National Council Digest, Pages 14-19, gives a list of eight such gatherings, beginning with the gathering in the Mayflower in November 11, 1620, and including the Boston Council of 1865.

The National Council. The National Council, as at present constituted, held its first meeting at Oberlin, Ohio, in 1871, established a constitution, provided for regular triennial meetings and for special meetings if such should be called. Viewed with great suspicion at the beginning as a body that might bring into peril the liberty of the churches, the Council has steadily grown in influence and its utterances have been received with increasing respect by the churches. Thirteen National Councils have been held as follows:

1871.....Oberlin, Ohio.
1874.....New Haven, Conn.
1877.....Detroit, Mich.
1880.....St. Louis, Mo.
1883.....Concord, N. H.
1886.....Chicago, Ill.
1889.....Worcester, Mass.
1892.....Minneapolis, Minn.
1895.....Syracuse, N. Y.
1898.....Portland, Ore.
1901.....Portland, Me.
1904.....Des Moines, Iowa.
1907.....Cleveland, Ohio.
1910.....Boston, Mass.

The constitution of the Council provides for regular triennial meetings and for special meetings to be held whenever five state associations request such a meeting. No special meetings have yet been called.

Membership. Membership in the National Council is divided into the following classes:

Active Members. The National Council has four classes of active members.

1. Official Members. The secretary, registrar and treasurer elected at each triennial session of the National Council serve for three years from the close of the session at which they are elected and are voting members of the next triennial Council and all special Councils called before the next triennial session. These three are the only members of the Council elected by the Council. The provisional committee of eleven, which includes the moderator and the other three officers named above, become honorary members of the next triennial Council, and the moderator will call to order the next special meeting of the Council, but his successor will be elected at the special session, and will in turn call to order the next triennial session of the Council.

The standing of members of the provisional committee in the Council for which they are elected is that of members of all standing committees, viz., they are ipso facto honorary members of the next triennial session and entitled to the floor, but are not entitled to vote unless otherwise elected. The Council itself can elect three and only three members to the next triennial and all intervening sessions.

2. Delegates from District Associations. Each District Association elects one delegate for each ten churches or major fraction thereof.

3. Delegates from State Conferences. Each State

Conference elects one delegate for each 10,000 communicants or major fraction thereof.

District Associations and State Conferences may fill vacancies in their delegations in any manner which those provide. It is customary to elect a number of alternates equal to that of delegates, and in some states the delegation may fill its own vacancies. In the interest of good order and of full representation it should be understood that in cases of vacancies the regularly elected alternates should first be notified, and that if vacancies still remain when the Council convenes the delegates of a state may fill vacancies in their own delegation.

4. Institutional Delegates. Each Congregational Missionary Society that has been recognized by the Council as such, and each Congregational Theological Seminary and College is entitled to one delegate. In the constitution as originally adopted at Oberlin in 1871, this fourth class of members was honorary only, but in Syracuse in 1895 the constitution was changed so that these became voting members.

These four classes make up the voting membership of the National Council.

Honorary Members. The first group of honorary members in the National Council consists of those who have been appointed by the previous Council to do any specific work or prepare a report. While the Council can elect only three persons to active membership, and these may not have been members of its own body, it can procure a right to the floor for any member of any Congregational church whom it delegates to do a specific work.

Its own moderator and his assistants also are honorary members, as are all previous moderators of the Council at any of its sessions.

The preacher of the Council sermon and the minister

or ministers of the church or churches entertaining the Council are also honorary members. Statistical secretaries of state and territorial conferences are honorary members. The final group of these members consist of all missionaries of the American Board who are present.

Corresponding Members. The National Council has the right belonging to state conferences and district associations of extending the privilege of the floor to representatives of other denominations present in their official capacity, or to other distinguished persons whom it may thus desire to honor.

Constitution, By-Laws and Rules. The constitution of the National Council is short and consists principally of a declaration of principles, a plan for meetings, a definition of its several groups of members, and a list of its officers. These are exceedingly brief and are made intentionally difficult of modification.

The by-laws of the National Council are an exceedingly flexible group of standing rules which may be changed at any hour in any triennial meeting of the Council without previous notice. The Council is thus held somewhat rigidly to the simple plan and principles set forth in the constitution, but is in complete control of the machinery by which it is to transact its business under the by-laws and rules of order.

But no National Council can give to any new by-laws any greater stability than those which in the exercise of this right it might overthrow; since the constitution itself and not the by-laws, contains this provision for amendment, and cannot itself be amended except by three years' notice and a two-thirds vote. So that if a National Council were to repeal all the by-laws at once and enact an entirely new set these would have only such authority as they could exercise without violation of the constitution; and would all be subject

to repeal an hour or three years afterward, if the Council did not like them.

Officers. Each Council chooses its own officers and committees, excepting its secretary, registrar and treasurer, and its provisional committee, which includes these three officers and the moderator, and consists of eleven persons. These are chosen by the preceding triennial Council.

The presiding officers and the nominating committee are chosen at the beginning of the session; other committees may be chosen at any time at the pleasure of the Council.

The Moderator. At the first meeting in Oberlin, in 1871, the Council continued several days under its temporary organization. After that the councils were called to order by the chairman of the Provisional Committee, acting by courtesy. In Chicago, in 1886, the Provisional Committee set forth the fact that previous councils had wasted time in getting quickly to work, and asked that the Provisional Committee have authority to do what its chairman up to that time had been doing. The Council was disinclined to do this, lest the Provisional Committee come to assume larger prerogatives than belonged to it; but appointed a committee which, with sole view to providing a quick way of getting to work, reported what is now the fourteenth by-law:

"The presiding officers shall retain their offices until their successors are chosen; and the presiding moderator, at the opening of the session subsequent to the one at which he was elected, shall name the Nominating Committee, the Business Committee, and the Committee on Credentials; and he shall be an honorary member of the Council."

This by-law is ambiguous, but serves a useful purpose in getting the Council quickly to work. At Syra-

cuse, in 1886, the powers of the moderator were deemed too large, and the authority to name the three committees was taken from him, except that he still is permitted to nominate the nominating committee, subject to the approval of the Council. At the same time the words "and he shall be an honorary member of the Council" were stricken out, since all previous moderators are honorary members for life. This honorary membership the moderator still holds, but only on a plane with all his predecessors.

Several members of the committee that framed the fourteenth by-law at Chicago in 1886 are still living. It did not occur to them that they were providing a method whereby the moderator could exercise the functions of his office between councils. On the contrary, they supposed that they were removing that temptation from the only man whom they thought in danger of assuming it,—the chairman of the Provisional Committee. But with the passing of the years the moderator has come to a larger recognition in the denomination and in other branches of the Church at large. The custom of English Congregationalists, though resting on quite a different constitutional basis, seemed to afford an analogy for what might be undertaken in America.

And so, although the moderator of the National Council ceases to be a member of that body at the time of its dissolution and his office expires with his membership, the Council of 1904 recognized his wider relationship in the following resolution, which, though it has not yet been incorporated as a by-law, nor adjusted to the constitution of the body, has the force of an interpretation of a by-law by the Council itself:

"Resolved, That, in view of the widening opportunities of Congregationalism and its increasing desire for fellowship through denominational representation,

it is the sense of this Council that the moderator interpret his position generously, as having, in addition to presiding duties, a representative function; that visiting, upon invitation, churches and associations so far as he may be able and disposed, addressing the churches, if in his judgment occasion requires it, and, in general, serving the churches, be regarded as his prerogative. But it is understood that all his acts and utterances shall be devoid of authority, and that for them shall be claimed and to them given only such weight and force as there are weight and force in the reason of them."

The Larger Life of the Council. The larger life of the National Council is not limited by any question of interpretation of its by-laws. It has been steadily growing in power. It is the custodian of our denominational records; it is the publisher of our denominational Year Book; it is our accredited organ for the representation of the denomination in intercourse with other denominations. And it is certain that it will control, through one or more holding corporations or directly, an increasing volume of the business of the denomination.

Councils or the Council. Beyond any doubt those who established the National Council intended that there should be a series of National Councils. But it has come about that we have not only Councils, but a Council. The membership of a new council begins immediately on the dissolution of an old one, so that there is no break in organic life. The three elected members whose term then begins form an organic bond of union between councils, which bond is strengthened by an increasing number of standing committees, and a considerable volume of business between sessions.

The Custodian of Denominational Interests. Increasingly as the years have gone by the National Council has assumed important functions representa-

tive of the life of our churches. It publishes our denominational statistics and might easily be so incorporated as to include all the publishing of our denomination. It gives place on its program to the denominational missionary societies, and at different times has announced to the churches the proportion of their benevolences which it believes to be wise for them to administer through each of these organizations. There has been an increased demand that all the national societies shall be controlled by the churches through the National Council. At the Cleveland meeting of the Council in 1907, the following important action was taken:

"XI. That the administration of the benevolent interests of our churches be directed by the representatives of the churches in the national organization, and that this Council appoint a commission of fifteen, including a representative from each of our benevolent societies, who shall report at its next regular meeting such an adjustment of these societies to the bodies of the churches represented in this Council as shall secure such direction; care being taken to safeguard existing constitutional provisions of these societies and the present membership of their boards of control, but also to lodge, hereafter, the creation and continuance of these administrative boards in the suffrage of the representatives of the churches."

How this important rule might be carried into effect has been already illustrated in the organization of one of our national benevolent societies, incorporated in Connecticut as "The Trustees of the National Council" in its meeting in Chicago in 1886. The title of this corporate body, "The Trustees of the National Council," has given rise to no little confusion, and it has been assumed not infrequently, that the National Council and The Trustees of the National Council were

in some sense identical. But the National Council, organized under the constitution adopted in Oberlin, Ohio, November 17, 1871, and The Trustees of the National Council, incorporated in Connecticut in 1885, are two quite different bodies. When the Congregational churches of the United States undertook to provide for ministerial relief they took up this until then neglected work under a corporation devised by the National Council itself, acting in the name of all the churches. It might have done the same and might still do the same concerning the publishing of the denomination, or the conduct of its educational work, or its home and foreign missionary operations. It could still organize corporate bodies through which all this work should be done and request the churches to contribute through this new organization, or to make their gift, through existing agencies in such form that the present missionary societies should become mere holding corporations for the collection and transmission of the funds of the churches. Two things are certain: first, that the churches intend to get into relations with the missionary societies; and, secondly, that the form of organization adopted by the National Council for the purpose of ministerial relief is only an illustration of the principle which might be more widely adopted.

Stated Meetings. Stated meetings of the National Council occur once in three years, ordinarily in the latter part of October or early part of November. The precise time is fixed by the Business Committee. At every morning session one-half hour must be given to devotional services and the daily sessions must be opened with prayer and closed with prayer or singing. The evenings are expected to be given to public services, religious rather than business in their character. At some one of these the Council observes the Lord's Supper.

Special Meetings. Special meetings of the Council may be called by any five states acting through their State Conferences.

Temporary Organization. Meetings of the National Council are called to order by the moderator, or in his absence one of the assistant moderators of the last council, either regular or special. He will take the chair at the opening of the session and direct the secretary to collect the credentials of the delegates. Without waiting for the completion of this business he will nominate to the Council the Committee on Nominations and will call at once for the election of a permanent moderator. The retiring moderator appoints but this one committee, and that subject to confirmation by the Council.

The retiring moderator is expected to deliver an opening address, but not until after the election of the permanent moderator.

The right of the retiring moderator to preside at the opening of the session of the Council next following the session of his service is not a constitutional right but is provided in the by-laws in order to establish a method for the prompt and orderly transaction of business. In the early days of the Council the chairman of the Business Committee was accustomed to perform this service, but in 1886 the Council devised this more orderly and dignified method.

The retiring moderator need not be a member of the Council which he calls to order, though he is ipso facto an honorary member. If, however, in the interval between Councils the retiring moderator had become morally disqualified for membership in the body, it would be the duty of the Provisional Committee to call the Council to order and immediately elect a temporary moderator.

In a religious body similar in its plan of organization

to the National Council it once became necessary to make a legal test of the right of the body to disregard a provision in its by-laws in all essential respects similar to that of the National Council concerning the opening of the meeting. The business committee was advised that no one session of such a body could impose a presiding officer upon a subsequent session against its will; and, acting on that advice, did not invite the officer in question to call the next session to order, but prepared to resist any effort on his part to take that part. Acting on this a member of the business committee called the session to order, and instantly recognized another member of the committee who nominated a temporary moderator, put the nomination to vote, and declared the election. Few even of those present realized that an important crisis had been met and passed. This was not only legal, but according to the strict parliamentary rule that "No one session of the assembly can interfere with the rights of the assembly at any future session."—Robert's Rules of Order, p. 132.

The by-laws may, for convenience, provide for an orderly opening of the next session; but the by-laws themselves may be amended or completely changed at the will of any session of the Council, without previous notice. Any council, conference or association whose moderator proved unworthy in the interval between the session for which he was elected and that which he was expected to open, could rely upon this precedent, and save itself from humiliation.

Permanent Organization. The first duty of the permanent moderator is to lead the Council in prayer.

Second. The moderator should call for the report of the Committee on Nominations, which should nominate a Committee on Credentials. This committee must include the secretary. Tellers should be provided if

necessary, and the Committee on Credentials should be given facilities for the prompt preparation of the roll of members.

Third. The moderator should then call for the report of the Business Committee, which should submit a docket for the use of members. The adoption of this report is the next item of business. If vacancies exist in the Business Committee, the Nominating Committee should propose members to fill those vacancies at once.

Fourth. Any urgent matter of business designed to facilitate the business of the Council, presented by the Business Committee, the Committee on Credentials or the secretary, may be considered and disposed of.

Fifth. As early as may be in the session of the Council a Finance Committee and a Publishing Committee should be nominated by the Committee on Nominations. This, however, unlike the above, is not an immediate item of business. The Publishing Committee must consist of five, including the secretary, registrar and treasurer.

In filling the lists of this and other standing committees, any member of a Congregational Church is eligible and in filling the list of committees for the session any member or honorary member of the Council may be chosen.

Sixth. Following this come reports of committees as provided for in the docket.

Seventh. Other business is to be introduced under the rules, and at such times as the programme provides.

XII. THE CONSTITUTION AND RULES OF THE NATIONAL COUNCIL.

I. **Sessions.** The churches will meet in National Council every third year. They shall also be convened in special sessions whenever any five of the general state organizations shall so request.

II. **Representation.** The churches shall be represented, at each session, by delegates, either ministers or laymen, appointed in number and manner as follows:—

1. The churches, assembled in their local organizations, appoint one delegate for every ten churches in their respective organizations, and one for a fraction of ten greater than one-half, it being understood that wherever the churches of any state are directly united in a general organization they may, at their option, appoint the delegates in such body, instead of in local organizations, but in the above ratio of churches so united.

2. In addition to the above, the churches united in state organizations appoint by such body one delegate, and one for each ten thousand communicants in their fellowship, and one for a major fraction thereof;

3. It being recommended that the number of delegates be, in all cases, divided between ministers and laymen, as nearly equal as is practicable. Each state or local organization may provide in its own way for filling vacancies in its delegation.

4. Such Congregational societies for Christian work as may be recognized by this Council, and the faculties of Congregational theological seminaries and colleges, may be represented by one delegate each.

III. **Officers.** 1. At the beginning of every stated or special session, there shall be chosen by ballot, from those present as members, a Moderator, and one or more Assistant Moderators, to preside over its deliberations. The Moderator is expected to open the Council immediately following the one at which he is elected with an address on a subject to be selected by himself.

2. At each triennial session there shall be chosen by

a ballot a secretary, a registrar, and a treasurer to serve from the close of such session to the close of the next triennial session.

3. The secretary shall receive communications for the Council, conduct correspondence, and collect such facts and superintend such publications as may from time to time be ordered.

4. The registrar shall make and preserve the records of the proceedings of the Council; and for his aid one or more assistants shall be chosen at each session to serve during such session.

5. The treasurer shall do the work ordinarily belonging to such office.

6. At each triennial session there shall be chosen a provisional committee, who shall make needful arrangements for the next triennial session, and for any session called during the interval.

7. Committees shall be appointed, and in such manner as may from time to time be ordered.

8. Any member of a church in fellowship may be chosen to the office of secretary, registrar, or treasurer; and such officers shall be enrolled as members of the Council.

IV. **By-Laws.** The council may make and alter By-Laws at any triennial session.

V. **Amendments.** This constitution shall not be altered or amended, except at a triennial session and by a two-thirds vote, notice thereof having been given at a previous triennial session, or the proposed alteration having been requested by some general state organization of churches, and published with the notification of the session.

By-Laws.

I. In all its official acts and records this body shall be designated as The National Council of the Congregational Churches of the United States.

II. It shall be understood that the term for which delegates to the Council are appointed expires with each session, triennial or special, to which they are chosen.

III. Statistical secretaries of state and territorial bodies, ministers serving the churches entertaining the Council, the retiring Moderator, the former Moderators, persons selected as preachers, or to prepare papers, or to serve upon committees chosen by this

body, and missionaries in the service of the American Board of Commissioners for Foreign Missions present, shall be entitled to all the privileges of members in the session in which they are to serve, except that of voting.

IV. The term "Congregational" as applied to the general benevolent societies, in connection with representation in this body, is understood in the broad sense of societies whose constituency and control are substantially Congregational.

V. The provisional committee shall consist of eleven persons, the moderator, the secretary, the registrar, and the treasurer ex officiis, and seven others chosen by the Council, including two members of the last previous committee; and four shall be a quorum.

They shall specify the place and precise time at which each session shall begin; shall choose a preacher; may select topics regarding the Christian work of the churches, and persons to prepare and present papers thereon; shall do any work referred to them by the Council; shall name a place for the next triennial Council; may fill any vacancy occurring in their own number, or in any committee or office in the intervals of sessions, the persons so appointed to serve until the next session; shall have authority to contract for all necessary expenditures except such as are required to be made by the publishing committee, and to appoint one of their number who shall approve and sign all bills for payment; shall appoint any committees ordered but not appointed; and committees so appointed shall be entered in the Minutes as by the action of the Council; shall consult the interests of the Council and act for it in said intervals, subject to the revision of the Council; and shall make a full report of all their doings, the consideration of which shall be first in order of business after organization. The provisional and publishing committees are authorized to meet immediately after the close of the session.

They shall lay out a definite program for the Council, assigning a distinct time, not to be changed except in special emergencies, to

(1) The papers appointed to be read before the Council.

(2) The standing and ad interim committees appointed by one Council to report at the next, who may

present the topics referred to them for discussion or action.

(3) The benevolent societies and theological seminaries, when each society and seminary may be heard for a specified time, not exceeding twenty minutes, by its delegate to the Council.

All other business shall be set for other specified hours, and shall not displace the regular order, except by special vote of the Council.

VI. The sessions shall ordinarily be held in the latter part of October or the early part of November.

VII. The call for any session shall be signed by the chairman of the provisional committee and the secretary of the Council, and it shall contain a list of topics proposed by the committee; and the secretary shall seasonably furnish blank credentials and other needful papers to the scribes of the several local organizations of churches.

VIII. Immediately after the organization of the Council the committee of nominations shall name to the body the following committees:

1. A committee, including the secretary, on credentials, who shall prepare a roll of members.

2. And at their convenience they shall name to the Council a publishing committee of five, including the secretary, registrar, and treasurer, who shall seek bids, contract for, and distribute all publications ordered by the Council.

3. A business committee, to propose a docket for the use of the members. Except by special vote of the Council, no business shall be introduced which has not thus passed through the hands of this committee.

4. A finance committee.

Committees shall be composed of three persons each, except otherwise ordered. The first named member of each standing or ad interim committee shall be chairman thereof, and shall so continue unless the committee shall otherwise provide at a meeting of which every member shall have been especially informed. Honorary members shall be eligible to serve on special committees at the session; and any member of any Congregational church connected with the Council shall be eligible to appointment upon any committee to serve after the close of the session.

IX. In the sessions of the National Council half an

hour every morning shall be given to devotional services, and the daily sessions shall be opened with prayer and closed with prayer or singing. Every morning and evening shall be given to meetings of a specially religious rather than business character.

X. No person shall occupy more than three-quarters of an hour in reading any paper or report, and no speaker upon any motion or resolution, or any paper read, shall occupy more than ten minutes, without the unanimous consent of the Council.

XI. An auditor of accounts shall be appointed at every session.

XII. The Council approves of an annual compilation of the statistics of the churches, and of a list of such ministers as are reported by the several state organizations. And the secretary is directed to present at each triennial session comprehensive and comparative summaries for the three years preceding.

XIII. The Council, as occasion may arise, will hold communication with the general Congregational bodies of other lands, and with the general ecclesiastical organizations of other churches of evangelical faith in our own land, by delegates appointed by the Council or by the provisional committee.

XIV. The presiding officers shall retain their offices until their successors are chosen, and the presiding moderator at the opening of the session shall take the chair, and the secretary shall at once collect the credentials of delegates present and shall report the names of persons representing bodies already in affiliation with the Council, who shall be, prima facie, the constituency of the same for immediate organization and business. The moderator shall then name the committee of nominations, subject to the approval of the Council, which shall at once proceed to the election of its presiding officers. In the absence of the moderator and the assistant moderators, the provisional committee is authorized to appoint some person to act as moderator of the opening session of the Council.

XV. Such reports from committees, and statements from societies or theological seminaries, as may be furnished to the secretary seasonably in advance of the session may be printed at the discretion of the publishing committee and sent to the members elect, together with the program prepared by the provisional

committee. Not more than ten minutes shall be given to the reading of any such report.

XVI. Reports and statements shall not be referred to committees except by vote of the Council.

Rules of Order.

The rules of order shall be those found in common parliamentary use, not modified by local legislative practice, with the following explicit modifications:

1. When a question is under debate no motion shall be received, except the following, namely: to amend, to commit, to postpone to a time certain, to postpone indefinitely, to lay on the table, and to adjourn—which shall have precedence in the reverse order of this list, the motions to lay on the table and to adjourn alone being not debatable. But the Council at any time, on the motion of one member, seconded by five other members and by a two-thirds vote of those present and voting, may order a vote to be taken upon the pending question; after this is so ordered, the debate shall not be cut off for one half hour, provided any member desires to speak; but during that time no speaker shall speak more than five minutes.

2. No member shall speak more than twice to the merits of any question in debate, except by special permission of the body; nor more than once, until every member desiring to speak shall have spoken.

3. Ordinarily voting shall be viva voce, or by show of hands; but any member may call for a division, in which case the number voting on each side shall be counted, announced by the chair, entered in the Minutes, and published in the printed reports of the proceedings.

4. If the report of committee contains nothing more than matters of fact for information, or matters of argument for the consideration of the Council, the question is, Shall the report be accepted? and that question, unless superseded by a motion to reject, to recommit, to postpone, or to lay upon the table, shall be taken without debate. Such a report, if accepted, is placed upon the files of the Council, but, not being an act of the Council, is not entered on the Minutes.

(a) If the report is in the form of a vote or resolution, or of a declaration expressing the judgment or testimony of the Council, the additional question arises,

Shall the report be adopted? and motions for amendment are in order. Such a report, if adopted, with or without amendment, is the act of the Council and is entered on the Minutes.

(b) If a report gives the views of the committee on the matter referred to them, and terminates with the form of a resolution or declaration in the name of the Council, the questions are: Shall the report be accepted? and Shall the resolution or declaration be adopted? and while the report at large, if accepted, is placed on file, that part of it which has become the act of the Council is entered on the Minutes.

XIII. THE INTERNATIONAL COUNCIL.

Past Councils. The Congregational churches of the world have been coming into closer fellowship with the progress of the years. The reasonable demand for an expression of this fellowship caused the organization of an International Congregational Council which now has been held three times. The first of these was in London in 1891, the second in Boston in 1899, and the third in Edinburgh in 1908.

Future Councils. At the meeting in Edinburgh a constitution was adopted providing that future councils shall consist of 400 members, 150 from the United States, 150 from the British Isles, 20 from Canada and Nova Scotia, 32 from Australasia, 10 from South Africa, and 38 from the rest of the world, and that foreign missionaries shall be members of the Council. The members of the International Council are elected by the National Councils and in countries where no national association exists, representatives of such bodies as are organized by the churches to express their fellowship.

Membership. The International Council meets about once in eight years, and consists of 400 members, 150 of whom are from the United States. At present these members are chosen by the National Council through the committee which has power to fill vacancies. This probably must continue to be the method of choosing a considerable part of the Council, or at least of filling of its vacancies, but it is eminently desirable that the National Council devise a plan for the distribution of delegates among the States, and offer to each State the right of electing its own delegation while reserving,

as it probably must and ought to, the right to fill vacancies.

The first three sessions of the International Council have proceeded without a constitution, but at Edinburgh in 1908 the following constitution was adopted for the government of future meetings of the International Council, which still speaks of its future sessions as "future councils," and not as "future sessions of the council":

The Constitution of the International Council.

I. The International Congregational Council shall consist of representatives of national associations of Congregational churches, and, in countries where no national association exists, of representatives of Congregational churches in such proportion as may be determined by the inviting association, and shall meet as may from time to time appear desirable.

II. The Council shall consist of 400 members, allotted as follows: United States of America 150, British Isles 150, the Dominion of Canada and Newfoundland 20, Australasia 32, South Africa 10, the rest of the world 38. Foreign missionaries at home on a furlough shall be honorary members of the Council.

III. Each Council shall appoint a president, 12 vice-presidents, including 4 U. S. A., 4 British Isles, 1 Canada, 1 Australasia, 1 South Africa; a secretary, and 3 assistant secretaries. These officers shall hold office until their successors have been elected and qualified.

IV. Each Council, at its convening, shall appoint a Business Committee of 12, exclusive of ex-officio members, to which all matters arising in connection with the sitting Council, including nominations, shall be referred.

V. An Interim Committee shall be elected by the several national associations as follows: U. S. A. 5, British Isles 5, Australasia 2. Canada 2, Africa 1.

Casual vacancies shall be filled by the national association in whose representation the vacancy occurs. The secretary of such national association as shall be named by the rising Council shall convene the committee, which should be elected at the earliest opportunity after the rising of the Council.

VI. The Interim Committee shall deal with all subjects referred to it by the Council, and with all other matters affecting the Council that may arise outside those governed by Section VIII.

VII. The time and place of the ensuing Council shall be fixed by the rising Council or its Interim Committee.

VIII. The national association of the country where the Council is to meet shall undertake the following duties:

1. The work of preparing for the ensuing Council.
2. The drafting of the programme in conference with the Interim Committee.
3. The allotment of representation, according to Section II, in the countries where the Congregational churches are not in association.

IX. The rules governing the proceedings of the Council shall be the customary rules of public meetings in the country in which the Council sits.

Rules for Meetings in America. Under the ninth article of the foregoing constitution, the rules of order of the International Council, in any meetings held in this country, will be those of the International Council, except as above provided.

XIV. THE HOLY CATHOLIC CHURCH.

The Christian Church in the World. Congregationalists hold to the two-fold theory of the Church in the world, deriving each of its cardinal positions from the teachings of Holy Scripture. The Christian Church is a company of regenerate people saved out of the world and called to a consecrated life in the spirit of Jesus Christ; secondly, the Christian Church, saved out of the corruption that is in the world through lust, is saved in order that it may save the world unto the full accomplishment of its salvation in Jesus Christ.

Under the first of these two principles Congregationalists recognize the force of those passages of Scripture which call for the separation of Christians from the evil of the world. "Love not the world neither the things that are in the world." "If any man love the world the love of the Father is not in him." The very meaning of the word Church signifies called out. There is force in the words of the apostles calling upon Christians to forsake all manner of wickedness and be separate, touching no unclean thing, and to live a life of progressive sanctification in the fellowship of the gospel.

But Congregationalists hold also to the larger ministration of the Church of Christ. They remember not only that God saved a select company in the ark provided in the time of deluge, but also He gave His rainbow as a perpetual declaration that that method of salvation marked an epoch in the life of the world, but did not illustrate the complete intent of God's saving purpose. They hold that God has provided not merely an ark for the saving of some individuals out of the world,

but that God so loved the world that He gave His only begotten Son to save it. They hold, therefore, that the world itself is the subject of redemption and that it is the mission of the Church of Christ to fill the world with the spirit of God manifest in organic life to the intent that all of the world of commerce, politics, literature, science, art and social enjoyment, shall become a legitimate field. They hold, therefore, that no legitimate function of life is outlawed from the domain of the gospel, and that the kingdom of heaven is to be inclusive of all the earth; and that the will of God is to be done, as in heaven, so on earth.

The Church Universal. Congregationalists hold that their form of organization is apostolic and authoritative. They yield to no denomination in respect for their own form of government. But they do not hold that theirs is the only Church, or that there can be but one Church, and that the Congregational. And so, through the generations of their history, they have been in close fellowship with churches of sister denominations.

Conservative as were the fathers who formed the National Council, they did not fail to make clear that this body would come to be the instrument through which our churches would express the fellowship of our churches toward other national Christian bodies. The modest by-laws which they then adopted were enlarged in 1886 to read as follows:

"The Council as occasion may arise will hold communication with the general Congregational bodies of other lands, and with the general ecclesiastical organizations of other churches of evangelical faith in our land, by delegates appointed by the Council, or by the provisional committee."

The National Council and the Larger Fellowship. The National Council, when in session, expresses this

fellowship to other great bodies, and almost invariably receives expressions in turn. In 1886 the Episcopal Church holding its national convention in the same city received in silence a fraternal communication from the National Council. But in 1907 the Council in session in Cleveland sent to the Episcopal Convention at Jamestown a warm telegram of fellowship, which was responded to in a hearty greeting.

In the intervals between Councils, the Provisional Committee is authorized to represent the Council, and through it the churches, in forms of fellowship.

Forms of Christian Union. The Congregational churches have at different times given hearty endorsement to forms of Christian union, several of which have expressed themselves in federated movements, of which three require special mention.

The Evangelical Alliance. The Evangelical Alliance is an association not of churches but of Christian people of various denominations. It was organized in London, August 19-23, 1846. Until after the Civil War it made little progress in the United States, but an American branch was organized in 1867, in which Congregationalists took a prominent part.

The Tri-Church Union. This body, named "The General Church Council of the Congregational, United Brethren and Methodist Protestant Churches," was organized at Dayton, Ohio, February 7-9, 1906, and is still nominally in existence. Its basis of organization is a report adopted at Washington, May 27-28, 1903, by committees representative of the three denominations, and later adopted by all three in their national gatherings. These resolutions appear in the report of the Committee on Comity, Federation and Unity adopted by the National Council at Des Moines in 1907, as follows:

"1. We are agreed that the formulated statements of doctrine as held by each of these bodies at present are essentially the same; and we affirm them all as expressing 'the truth as it is in Jesus.'

"2. We are agreed that these bodies shall retain their present name and their autonomy in respect to all local affairs, but that they add to their official title the words, 'in affiliation with the General Council of the United Churches.'

"3. We recommend that these bodies authorize the creation of a General Council, composed of representatives elected from their respective bodies, on the basis of one representative for every five thousand members.

"4. The powers of the General Council shall be advisory, and any recommendation it may make shall be referred to the constituent bodies for approval.

"5. A committee of three from each of the general bodies represented shall be appointed to arrange for the time and place of the first meeting of the General Council.

"6. At the first session of the General Council, a temporary organization shall be effected by the election of a chairman and secretary; and the council itself shall determine the officers it may need and the manner of permanent organization it may prefer.

"7. The purposes of the General Council shall be:

(1) To present, so far as we possibly can, a realization of the unity which seems so greatly desired by Christian churches.

(2) To promote a better knowledge and a closer fellowship among the Christian bodies thus uniting.

(3) To secure the co-ordination and unification of the three bodies in evangelistic, educational and missionary work.

(4) To adopt a plan by which the three bodies may be brought into co-ordinate activity and organic unity, a unity representing some form of connectionalism.

(5) To prevent the unnecessary multiplication of churches; to unite weak churches of the same neighborhood wherever it is practicable, and to invite and encourage the affiliation with this council of other Christian bodies cherishing a kindred faith and purpose."

The General Council met at Dayton in accordance with this plan, and held a subsequent meeting at Chicago March 19-21, 1907. The printed programme at Dayton, as adopted by the three committees, and also by the Council, called for the appointment of a Committee on Constitution as a part of the opening business of the Council; but the Council was thrown out of the orbit of its adopted programme, and never returned to it; and discussion centered about the proposed Act of Union. As the Act of Union has not been adopted by the three denominations, but has been referred back

to the General Council, it is not itself a constitution; and the charter under which the Council will govern itself in case of future meetings will be the above, pending the adoption and approval of a more complete and permanent basis of organization.

Under this plan the delegates already appointed hold; but the Provisional Committee of the National Council has power to fill vacancies. The Congregational delegation would be about a hundred in addition to the moderator and Provisional Committee of the National Council.

In case there should be arranged a meeting of the General Council at the same time and place as the National Council, the vacancies in the Congregational delegation would require to be chosen, under the Des Moines vote, from members of the National Council and by the State delegations. The following resolution is still in force:

6. Resolved, That the delegates to this General Council of the United Churches be chosen from the members of the National Council, should they meet at the same time and place; and be chosen by the several State delegations, according to a numerical scheme of assignment to be made by the Provisional Committee of this Council; the moderator and the members of the Provisional Committee to be ex officiis included as delegates; and that the Provisional Committee be authorized to take all such other action as may be necessary to arrange for the meeting of the General Council. —National Council of 1904, p. 473.

The practical difficulties in the way of the General Council were found to be so great, that in all probability any future overtures looking toward church union may be expected to begin on some other basis.

The Federal Council of Churches of Christ in America. This body is organized on a plan recommended by the

Inter-Church Conference of 1905, under a constitution adopted at Philadelphia in 1908. The following churches are represented at present, and others may be admitted by two-thirds vote: The Baptist Churches of the United States, the Free Baptist General Conference, the National Baptist Convention (African), the Christians (the Christian Connection), the Congregational Churches, the Congregational Methodist Churches, the Disciples of Christ, the Evangelical Association, the Evangelical Synod of North America, the Friends, the Evangelical Lutheran Church, General Synod, the Methodist Episcopal Church, the Methodist Episcopal Church (South), the Primitive Methodist Church, the Colored Methodist Episcopal Church in America, the Methodist Protestant Church, the African Methodist Episcopal Church, the African Methodist Episcopal Zion Church, the General Conference of the Mennonite Church of North America, the Moravian Church, the Presbyterian Church in the United States of America, the Presbyterian Church in the United States, the Welsh Calvinistic Methodist or Presbyterian Church, the Reformed Presbyterian Church, the United Presbyterian Church, the Protestant Episcopal Church, the Reformed Church in America, the Reformed Church of the United States of America, the Reformed Episcopal Church, the Seventh Day Baptist Churches, the Swedish Lutheran Augustana Synod, the United Brethren in Christ, the United Evangelical Church.

The officers of the Federal Council are a president one vice-president from each denomination, a recording secretary, a corresponding secretary, a treasurer and an executive committee.

The management is in the hands of the Executive Committee, consisting of the above officers, and one representative from each denomination; and in case of the larger denominations an additional representative

for each 500,000 communicants or major fraction thereof. All ex-presidents are members of this committee.

This Executive Committee has power to represent the Federal Council in the promotion of the following objects:

"I. To express the fellowship and catholic unity of the Christian Church.

"II. To bring the Christian bodies of America into united service for Christ and the world.

"III. To encourage devotional fellowship and mutual counsel concerning the spiritual life and religious activities of the churches.

"IV. To secure a larger combined influence of the churches of Christ in all matters affecting the moral and social condition of the people, so as to promote the application of the law of Christ in every relation of human life.

"V. To assist in the organization of local branches of the Federal Council to promote its aims in their communities.

"This Federal Council shall have no authority over the constituent bodies adhering to it; but its province shall be limited to the expression of its counsel and the recommending of a course of action in matters of common interest to the churches, local councils and individual Christians.

"It has no authority to draw up a common creed or form of government or of worship, or in any way to limit the full autonomy of the Christian bodies adhering to it."

The Federal Council does its work through committees of not less than twenty-five members each. The following are provided for in the by-laws:

a. A Committee on Foreign Missions, to which are

referred all matters relating to the administration of missions in the foreign field.

b. A Committee on Home Missions, to which are referred all matters relating to the evangelization of our own country.

c. A Committee on Literature and Education, to which are referred all matters concerning publications, educational institutions and plans, and Sunday-school work.

d. A Committee on Finance, which prepares the budget for the Council and performs such other duties as may be assigned to it.

e. A Committee on Social Service to coöperate with similar church organizations, in the study of social conditions, and to secure a more natural relationship between workingmen and the Church.

f. A Committee on Family Life, to which are referred all matters relating to marriage and divorce and the development of family life.

g. A Committee on Sunday Observance, to which are referred all matters relating to a better observance of the Lord's Day.

h. A Committee on Temperance, to which are referred all matters relating to the suppression of the drink traffic.

Members of these committees, not elected members of the Executive Committee, become corresponding members of the Executive Committee and enjoy all of the privileges of that committee, except that of voting.

The Federal Council meets once in four years, beginning with 1908, on the first Wednesday in December, at 8 p. m. Members of this Council are appointed as follows:

Each of the Christian bodies adhering to this Federal Council shall be entitled to four members, and shall be

further entitled to one member for every 50,000 of its communicants or major fraction thereof.

Under this rule the Congregational delegation is 18. The delegation is divided as nearly as may be between clerical and lay delegates, appointed by the Provisional Committee of the National Council.

In meetings of the Council voting is by general vote unless otherwise demanded. "But in case one-third of the members present and voting request it, the vote shall be by the bodies represented, the members of each body voting separately; and action shall require the vote, not only of a majority of the members voting, but also of the bodies represented."

It is the plan of the Federal Council that there shall be State Federations upon the same general plan; and some progress has been made in this direction.

XV. THE NEWER CONGREGATIONALISM.

American Congregationalism had its cradle close to Plymouth Rock, and its early home was in New England. It is on record that for many years professors at Andover taught their students that Congregationalism had no future west of the Hudson River. That was the original Andover heresy. Soon after the close of the Revolutionary War a remarkable westward movement began. It was accelerated by the ordinance of 1787, and the opening of the new states in the Northwest. Into these new regions flocked many Congregationalists from New England and these found need of stronger ties of fellowship than those of historic Congregationalism. In 1801 a plan of union was devised between the Presbyterian General Assembly and the Connecticut Missionary Society then planting missions in Ohio and the regions further west. This plan was abrogated in 1852, but it left some permanent marks of Presbyterianism on the Congregational life of the Interior. At the close of the Civil War a new denominational consciousness came to the Congregational churches and was made manifest in the Boston Council of 1865. The organization of the National Council as a permanent body accentuated this feeling of oneness of life and aim. The gradual dropping out of other denominations from partnership with us in the conduct of our missionary enterprises left the great missionary organizations as distinctly Congregational enterprises. By 1880 a new denominational consciousness had set in. It found expression in the system set forth by Dr. A. Hastings Ross, of Michigan, whose book entitled, "The Church Kingdom," and whose Con-

gregational Manual forms the exponent of this more compactly organized Congregationalism. Dr. Dexter, that great man of the more conservative New England type, declared this newer Congregationalism to be "Presbygationalism." The aptness of that designation cannot wholly be denied.

The movement of our more recent Congregational life has been toward a closer alliance with our Presbyterian brethren, who are our next of kin. If the growing democracy of that body and the more compact organization of our own should bring into still closer relations the two great Puritan denominations, that issue need not be deplored nor counted the occasion for anxiety.

In recent years grave questions of administration have arisen by reason of the large denominational interests possessed by us in the heritage of our great missionary boards. No one of them, excepting that which is organized for the purpose of ministerial relief, is formed as churches would now choose to organize a corporation for the transaction of the business of the denomination. All of the others began as voluntary organizations, formed by earnest Christian men for the doing of the work which the Congregational churches had not then learned how to do in their own corporate capacity. In recent years the demand for closer relations between these societies and the churches and between the churches themselves has found increasing expression. In most of the States home missionary societies have been organized whose membership was the same as that of the State association. Many years ago Dr. A. Hastings Ross protested against the organization of the home missionary society in Michigan, declaring that the State association, incorporated according to law, was competent to transact the whole of the benevolent and missionary business of the churches in the State. It is increasingly clear that this method

is not only feasible, but has very great advantages, and we are now in the midst of a movement which apparently will not cease until the whole of the missionary work in each of the states is performed under the direction of the churches of the States in their representative capacity. The movement is likely also to secure such a coördination of our national missionary work that the work of the whole of the denomination shall be done under the direction of the churches of the union through their National Council or other body directly representative of all the churches.

With this also is another movement which is really part of the same demand that the sporadic and irresponsible council shall give place to the permanent and more distinctly representative association. Councils will continue to be called, and will express in limited ways the fellowship of the churches, but the churches will insist through their associations that as this permanent body is responsible for ministerial standing and the general welfare of the churches, so they must have and will insist upon initial authority in all matters essential to the protection of those interests commended to them by the churches.

It is too early to write this movement as history. It must be done in part by way of forecasting future now in the process of making. But we have good reason to hope that all that is essential to the maintenance of our Congregational history and principles will be preserved in the denominational life immeasurably stronger and freer; and considerably more effective.

Our fathers protested against the prayer book, not because they believed in the inherent sinfulness of written or printed prayers, though sometimes the more extreme of them were forced even to this view, but because they denied the right of any ecclesiastical body to determine for them when and in what manner they

should pray. They protested against vestments, not because they abhorred appropriate apparel in worship, but because they believed the heart of the worshipper to be the essential element and the garment to be so entirely secondary as to become a negligible consideration. They protested against the observance of times and seasons, not because they believed these things wrong in themselves, but because they were employed to fetter the free spirit of faith. We are likely to discover new beauties in the dignity of formal service and appropriate attire, and to find considerable value in the observance of those festivals and times of religious emphasis which belong to the Church. All things are ours, Paul, Cephas, Apollos, the prayer book, Easter, Lent, and all else, for use in the free service of God, but not as an instrument of ecclesiastical bondage.

This wide exercise of Congregational liberty is certain to bring us into more intimate relations with the Church of Christ at large and in association with other and more highly organized bodies we shall find it convenient now and then to speak of ourselves under some collective term. Our fathers protested against the use of the word "church" as applied to the Congregational fellowship as a whole or to the place of Christian assembly. The Church, they declared rightly, was not the house, but the company of those who dedicated the house by their worship of God within. Neither was the church the whole group of Congregationalists in the district, but the local body meeting statedly in a given place. In all this our fathers were right both technically and as a matter of principle, and we find it convenient, as it need not be confusing, to speak sometimes of the meeting house as the Church. So also there is increased feeling of the need of some less cumbersome and more definite term with which to describe the entire Congregational fellowship of

the district, state or union. We therefore hear, with increased frequency, without the protest which the term occasioned in old days, reference to "The Congregational Church of America," or of the world. If ever the term should come to be employed in a sense destructive of our historic liberties, it will be time enough to protest against it when the danger becomes manifest. But as yet there is no apparent danger and there is great convenience in occasional employment of some such expression. With full admission therefore of the correctness of the principles for which our fathers stood, and with entire concurrence in their view of what truly constitutes the Church, we may express the growing unity of our denominational consciousness by saying that our Congregationalism may find expression in what may be called "The Congregational Church of America, in Fellowship with the Congregational Church of the World."

Nor can we limit our fellowship by these or any national or sectarian bounds; for we hold this, the precious heritage received from our fathers for the sake of our fellowship in the one Church of Jesus Christ inclusive of all who love our Lord Jesus Christ in sincerity.

Part 3

A Compendium of Forms

For the Use of Churches, Associations and Councils

PART III.

A COMPENDIUM OF FORMS

FORMS FOR PUBLIC SERVICES.

ORDER FOR LICENSING OF CANDIDATES FOR THE GOSPEL MINISTRY.

Men who are seeking entrance into the Christian ministry should first present themselves before the Advisory Committee of the Association, or such committee as is appointed for the purpose, and be fully examined concerning their Christian experience, call to the ministry, church membership, education, and fitness for the office to which they believe themselves to have been called. Such examination should commonly take place upon a day previous to that on which they are to be licensed to preach, in order that their names may be certified by the committee to the registrar of the Association, and that arrangements may be made for the public service of licensure in connection with the regular meeting of the Association. At an early hour in the meeting of the Association, and commonly at a session earlier than that in which they are to receive approbation to preach, the Moderator should call for the report of the Advisory Committee, or of the Committee on Licensure, and the names of the candidates shall be propounded, with a statement by the committee touching the fitness of the men whom they recommend. The Moderator shall then inquire whether it is the desire of the Association to make further examination of the men. If further examination is desired by the Association, it may then proceed to examine the candidates, or to refer the examination back to the committee, or to appoint another committee for further examination. If the Association is satisfied with the examination by the committee, the report of the committee may be adopted, and a time appointed, in accordance with plans which may already have been

made by the committee in charge of the programme, for the public exercise of licensure.

At the appointed time, which may be immediately before the communion service, if one is held, the committee shall be present with the candidates, and shall come forward at the call of the Moderator.

(The candidates for the ministry will stand before the pulpit while the Moderator, or the minister appointed, reads the following sentences):

Praise waiteth for Thee, O God, in Zion, and unto Thee shall the vow be performed.

Blessed is the man whom Thou choosest, and causest to approach unto Thee, that he may dwell in Thy courts; we shall be satisfied with the goodness of Thy house, even of Thy holy temple.

The harvest truly is plenteous, but the laborers are few; pray ye therefore the Lord of the harvest, that He will send forth laborers into His harvest.

(Then shall the Moderator address the congregation, saying):

Dearly Beloved: Almighty God, by His Holy Spirit, calls men to the various offices of the Christian Church, each according to his gifts; but all these worketh that one and the self-same Spirit, dividing to every man severally as He will. We are taught to pray for the increase of the ministry, and also to lay hands suddenly on no man. We are receiving these brethren as an answer to the prayer of the Church that the Lord will send forth laborers into His harvest. We are extending to them our fellowship and oversight during the period of their further preparation for the work of the ministry. They have been examined by this Association, through its regularly constituted committee, touching their Christian experience, call to the ministry, and aptness to teach, and are now to receive the approbation of this Association to preach the Gospel. This approbation conveys no authority to administer the sacraments, to perform marriages, nor to assume the full duties of the pastorate, but is a commendation to the churches of these brethren, as those who give promise of becoming effective preachers of the Gospel, and are now to receive approbation as candidates for the ministry, under the care of this Association.

(Then shall the Moderator address the candidates as follows):

Do you confess your reverent faith in God, and love for Jesus Christ, and promise to preach His Gospel in its simplicity and its purity, wherever He shall call you?

Answer, I do.

Do you receive the Scriptures of the Old and New Testaments as containing a revelation of God to man, revealing to us the character and will of God, and the way of salvation through Jesus Christ; and do you accept them as your guide in faith and in the practice of your profession as ministers of the Gospel of the Son of God?

Answer, I do.

Do you accept the government and doctrine of the Congregational Churches, and promise to be loyal to these churches, and to promote the edification, purity and peace of the Church of Christ?

Answer, I do.

Do you promise to keep your heart with all diligence, to give yourselves diligently to study and prayer, and to make full proof of your ministry?

Answer, I do.

Do you promise to submit yourselves unto the Lord, and to the churches of this Association, or of any other Association to which you may be transferred, and faithfully to perform the obligations which this relationship involves?

Answer, I do.

(Then shall the Moderator say):

In accordance with this your covenant, and with the vote of this Association, you are now approved as candidates for the Christian ministry, and authorized to preach the Gospel wherever God in His providence may call you, during the period, and subject to the conditions of your licensure.

Then shall the candidates kneel, while the members of the Association stand, and a minister appointed by the Moderator offers prayer, but without laying on of hands.

At the conclusion of the prayer, and while the Association remains standing, the Moderator, or a minister appointed, shall extend to each of the licentiates the right hand of fellowship, with a brief word of welcome, which may be in the language of Scripture.

THE ORDER FOR THE ORDINATION OF A MINISTER OF THE GOSPEL.

A candidate for the ministry, having previously been licensed, and having made proof of his fitness to preach the Gospel, and having received a call to become the pastor of a church, or appointment as a missionary or evangelist, may be presented by the church, or by a duly accredited missionary society representing our churches, to the Association within whose bounds the Church of his membership or that of his prospective ministry is located, for his ordination to the Gospel ministry.

The Association so requested shall convene in special session at the request of a Church within its bounds, or shall, if desired, make the examination of the candidate a part of its business at one of its regular sessions. The candidate shall produce his certificate of membership in a local Church, his certificate of licensure, his call to the pastorate or his appointment to the work of a missionary or an evangelist, and his diplomas or other evidences of his having completed a satisfactory course of study. He shall then be examined as to his Christian experience, his call to preach, and his views of Christian doctrine. If approved by the Association for ordination to the ministry, he shall be publicly set apart for the duties of that office.

In case the examination of the candidates occurs at a place other than that in which the public service is held, or the public service is arranged for a subsequent time, the Association may delegate certain of its members to represent the Association in the public service, and the members so delegated shall be authorized to complete the records of the Association so far as they relate to the performing of the specified duties, and shall be considered a quorum of the Association for such completion of the work so delegated, but these members shall be for that purpose, and for no other, and shall be the Association in session for such ordination. The record of such session, duly attested by the Moderator and Scribe of the meeting, shall be entered upon the records of the Association; and the foregoing officers shall be, for the purpose of their appointment, the Moderator and Scribe of the Association pro tempore.

The day for the public service of ordination having come, the Association shall assemble, either as a body or through its delegated representatives, and shall conduct divine service according to the usual order, and the same shall be conducted in a decent and orderly fashion, and with due and solemn regard for the significance of the occasion. After appropriate hymns or anthems, the seeking of God's guidance, the reading of Holy Scripture, a statement by the Moderator, and the reading of the record by the Scribe, there may follow a sermon, or other appropriate address, together with a charge delivered to the candidate, and a charge to the congregation; and one or more members may extend to the minister, after his ordination, the right hand of fellowship. The act of ordination shall be performed with prayer, and the laying on of hands of the minister.

Before the prayer of ordination, the Moderator shall call the name of the candidate, who shall come forward, and standing before the pulpit, shall make his vows of ordination, which may be in the form substantially as follows:

(The candidate having been called to rise, the Moderator, or other minister appointed for the purpose, shall address the people assembled,—)

The ..... Association is here assembled by its appointed representatives, to ordain to the ministry Mr. A. B., whom you have called to be your pastor (or who has been appointed a missionary of the American Board, or an evangelist, as the case may be). We have diligently inquired into the soundness of his doctrine, and the holiness of his life, and have examined his credentials and inquired into his gifts in respect to learning and ability. We therefore present him before you to receive ordination with the laying on of hands of the ministry, and to set him apart for this holy office.

(Then shall the Moderator address the candidate, and shall say to him:)

My brother, you have heard in your examination before the Association, and in the words spoken in this holy place, and also in the words of Holy Scripture, how great a work is that of the ministry whereto you are called. We are assured in Holy Scripture that he who desireth such an office desireth a good thing; yet

is it an office of great responsibility, whereof we put you in loving remembrance. We have good hope that you have already considered the responsibilities of this office, and have rightly interpreted the call which you have heard as that of the Great Head of the Church. And we pray God on your behalf, that you may approve yourself as a minister of the Gospel of Christ, and may be honored of God and men in this the highest and most glorious of all vocations.

And now, that this present congregation may understand your mind and hear your promises, and that this, your public profession of your faith and purpose, may the more move you to do your full duty, you shall answer plainly to all these things, which we, in the name of these Churches of Christ, require of you before your ordination.

Do you acknowledge one God, who is revealed to us in Holy Scripture as the Father, the Son and the Holy Spirit; and do you promise to serve God in loving obedience in the Gospel of Jesus Christ?

Answer, I do.

Do you accept the Scriptures of the Old and New Testaments as containing a revelation from God, and embodying the substance of that doctrine which is able to make men wise unto salvation?

Answer, I do.

Do you accept the government and the doctrine of the Congregational Churches; and promise to be faithful to the work of these churches, and of the Kingdom of God?

Answer, I do.

Do you promise to walk in love with these your brethren in the ministry, and as a member of this body, to be faithful to all your obligations as a minister of the Gospel?

Answer, I do.

Do you promise to be zealous in maintaining the truths of the Gospel, and extending the knowledge of Jesus Christ to all the earth; to promote the principles of the Gospel of Christ, and to support those institutions that make for the enlargement of his Kingdom?

Answer, I do.

Do you promise to be faithful and diligent in the exercise of your personal and private devotions; to keep yourself unspotted from the world; to live a life

of purity of heart, and of daily prayer; that so you may minister to others of that which first of all you yourself shall have received through the fellowship with the Spirit of God?

Answer, I do.

Do you promise to be faithful to this congregation (or to your mission, or your work as an evangelist) endeavoring to adorn the profession of the Gospel by your daily walk and conversation; rejoicing with those who do rejoice, and comforting those who weep, and faithfully performing all your duty, as God shall show it to you?

Answer, I do.

(The Moderator or presiding minister shall then propose to the people the following questions, the people rising, and responding at the close:)

Do you, the people of this congregation, continue to profess your readiness to receive A. B., whom you have called to be your minister; receiving the Word of God from his lips with meekness and love; encouraging him in his labor; ministering to him of your substance; assisting his endeavors for your instruction and spiritual edification; that so by the mutual faith both of him and you, the Kingdom of God may be advanced through this ministry?

Answer, We do.

The candidate shall then kneel, and one of the ministers who has been appointed shall offer prayer, and the ministers present and so appointed shall lay their hands upon him according to Apostolic example, and shall solemnly ordain him to the holy office of the Gospel ministry.

Then may the right hand of fellowship be extended by a minister appointed; or all the ministers in turn, beginning with him who has offered the ordaining prayer, may take his hand, and each may say brief words of greeting which may be to this effect,—

"We give you the right hand of fellowship, to take part with us in this ministry."

The minister thus ordained shall then ascend with the Moderator to the pulpit, and at the close of the service shall pronounce the benediction.

THE INSTALLATION OF DEACONS.

(On the Communion Sunday following their election, the deacons shall stand before the Communion Table, and the minister shall address them:)

Dearly Beloved: It is recorded in the Book of Acts that in the days when the disciples were multiplying, and the duties of the Church had become diversified, the Church chose men of good report, full of the Spirit and of wisdom, to assist the ministry in the care of the poor, and in divers temporal affairs, while the Apostles gave themselves to the ministry of the Word; and that the deacons thus chosen by the Church were set before the Apostles, who laid hands on them and prayed, thus setting them apart in the presence of the Church to the duties of their honorable office.

In like manner this Church, having first sought the guidance of the Divine Spirit, has chosen you to the same office, to be associated with these brethren already in that position, and with the pastor, to whom you are now presented for your public consecration.

It is your duty as deacons to assist the pastor in administering the ordinances of the Church, to advise the pastor on spiritual matters, to attend to the discipline of the Church, to assume responsibilities for the leadership of meetings, and to represent the laity of the Church in intimate association with the pastor.

You are charged to remember the admonition of the Apostle, that a deacon must be grave, not double-tongued, not given to wine nor greedy of filthy lucre, the husband of one wife, ruling his own house well, blameless and of good standing; so that in the exercise of his office he may gain great and charitable boldness in the faith which is in Christ Jesus. Do you promise thus to live, and faithfully to serve the Church, the Lord assisting you?

Answer, I do.

(Then shall the pastor address the Church, saying:)

Believing these brethren to be men worthy of this high office, this Church has chosen them to this honorable service; and as in the days of the Apostles, those who had been thus chosen were presented before the Church to the Apostles, who offered prayer on their behalf, so now let the Church unite in prayer for the blessing of God upon them in the work to which they are now ordained.

(Then shall the pastor offer a prayer of consecration.)

(Then may the choir chant the ancient Sanctus, or the 67th Psalm, or other appropriate selection.)

(Then shall the Lord's Supper be administered.)

THE INSTALLATION OF OFFICERS OTHER THAN DEACONS.

(The clerk, treasurer, and trustees shall stand before the pulpit, and the minister shall address them:)

Dearly Beloved: The various activities of the Church of Christ call for a variety of gifts among its members, but all to the common end for which the Church was established; even as the Apostle Paul has written, that there are diversities of gifts but one Spirit, and differences of administration but one Lord, and diversities of operation, but one and the same God that worketh all and in all. You have been chosen by this Church to conduct its temporaral affairs, under the guidance of the Spirit and the direction of the Church. Receiving this responsibility as from the Lord, do you promise to preserve faithfully its records, to handle honestly its funds, to care for its property with fidelity, and to keep this house for its sacred uses, each of you according to his own office and the special responsibilities which it involves, and all for the honor of this Church, and the love of its Lord, and for the advancing of the Kingdom of Christ?

Answer, We do.

(Then shall the minister say:)

May God bless you in these responsibilities, and make you faithful to all the duties of your respective offices: may you be faithful stewards over these few things, and in the end be rulers over many things. And may the Church be prospered and God be honored in your fidelity. Amen.

CONGREGATIONAL STATEMENTS OF DOCTRINE.

The Burial Hill Declaration of Faith Adopted by the National Council, 1865.

Recognizing the unity of the Church of Christ in all the world, and knowing that we are but one branch of Christ's people, while adhering to our peculiar faith and

order, we extend to all believers the hand of Christian fellowship, upon the basis of those great fundamental truths in which all Christians should agree. With them we confess our faith in God, the Father, the Son, and the Holy Ghost, the only living and true God; in Jesus Christ, the incarnate Word, who is exalted to be our Redeemer and King; and in the Holy Comforter, who is present in the Church to regenerate and sanctify the soul.

With the whole Church we confess the common sinfulness and ruin of our race, and acknowledge that it is only through the work accomplished by the life and expiatory death of Christ, that believers in him are justified before God, to receive the remission of sins, and, through the presence and grace of the Holy Comforter, are delivered from the power of sin and perfected in holiness.

We believe also in an organized and visible Church, in the ministry of the Word, in the sacraments of Baptism and the Lord's Supper, in the resurrection of the body, and in the final judgment, the issues of which are eternal life and everlasting punishment.

We receive these truths on the testimony of God, given through Prophets and Apostles, and in the life, the miracles, the death, the resurrection of his Son, our divine Redeemer,—a testimony preserved for the Church in the Scriptures of the Old and New Testaments, which were composed by holy men as they were moved by the Holy Ghost.

Affirming now our belief that those who thus hold "One Faith, one Lord, one Baptism," together constitute the one Catholic Church, the several households of which, though called by different names, are the one body of Christ; and that these members of his body are sacredly bound to keep "the unity of the Spirit in the bond of peace," we declare that we will coöperate with all who hold these truths. With them we will carry the gospel into every part of the land, and with them we will go into all the world and "Preach the gospel to every creature." May He to whom "all power is given in heaven and earth" fulfill the promise which is all our hope: "Lo, I am with you alway, even to the end of the world." To Him be praise in the Church forever. Amen.

THE STATEMENT OF DOCTRINE.

PRESENTED IN 1883 BY THE NATIONAL COUNCIL COMMISSION.

I. We believe in one God, the Father Almighty, Maker of heaven and earth, and of all things visible and invisible;

And in Jesus Christ, his only Son, our Lord, who is of one substance with the Father; by whom all things were made;

And in the Holy Spirit, the Lord and Giver of life, who is sent from the Father and Son, and who together with the Father and Son is worshiped and glorified.

II. We believe that the Providence of God, by which he executes his eternal purposes in the government of the world, is in and over all events; yet so that the freedom and responsibility of man are not impaired, and sin is the act of the creature alone.

III. We believe that man was made in the image of God, that he might know, love, and obey God, and enjoy Him forever; that our first parents by disobedience fell under the righteous condemnation of God; and that all men are so alienated from God that there is no salvation from the guilt and power of sin except through God's redeeming grace.

IV. We believe that God would have all men return to him; that to this end he has made himself known, not only through works of nature, the course of his providence, and the consciences of men, but also through supernatural revelations made especially to a chosen people, and above all, when the fulness of time was come, through Jesus Christ his Son.

V. We believe that the Scriptures of the Old and New Testaments are the record of God's revelation of Himself in the work of redemption; that they were written by men under special guidance of the Holy Spirit; that they are able to make wise unto salvation; and that they constitute an authoritative standard by which religious teaching and human conduct are to be regulated and judged.

VI. We believe that the love of God to sinful men has found its highest expression in the redemptive work of his Son; who became man, uniting his divine nature with our human nature in one person; who was tempted like other men, yet without sin; who, by his

humiliation, his holy obedience, his sufferings, his death on the cross, and his resurrection, became a perfect Redeemer, whose sacrifice of himself for the sins of the world declares the righteousness of God, and is the sole and sufficient ground of forgiveness and of reconciliation with him.

VII. We believe that Jesus Christ, after he had risen from the dead, ascended into heaven, where, as the one Mediator between God and man, he carries forward his work of saving men; that he sends the Holy Spirit to convict them of sin, and to lead them to repentance and faith; and that those who through renewing grace turn to righteousness, and trust in Jesus Christ as their Redeemer, receive for his sake the forgiveness of their sins, and are made the children of God.

VIII. We believe that those who are thus regenerated and justified grow in sanctified character through fellowship with Christ, the indwelling of the Holy Spirit, and obedience to the truth; that a holy life is the fruit and evidence of saving faith; and that the believer's hope of continuance in such a life is in the preserving grace of God.

IX. We believe that Jesus Christ came to establish among men the kingdom of God, the reign of truth and love, righteousness and peace; that to Jesus Christ, the Head of this Kingdom, Christians are directly responsible in faith and conduct; and that to him all have immediate access without mediatorial or priestly intervention.

X. We believe that the Church of Christ, invisible and spiritual, comprises all true believers, whose duty it is to associate themselves in churches, for the maintenance of worship, for the promotion of spiritual growth and fellowship, and for the conversion of men; that these churches, under the guidance of the Holy Scriptures and in fellowship with one another, may determine—each for itself—their organization, statements of belief, and forms of worship; may appoint and set apart their own ministers, and should cooperate in the work which Christ has committed to them for the furtherance of the gospel throughout the world.

XI. We believe in the observance of the Lord's Day, as a day of holy rest and worship; in the min-

istry of the Word; and in the two Sacraments, which Christ has appointed for his Church: Baptism to be administered as the sign of cleansing from sin, of union to Christ, and of the impartation of the Holy Spirit; and the Lord's Supper as a symbol of his atoning death, a seal of its efficacy, and a means whereby He confirms and strengthens the spiritual union and communion of believers with himself.

XII. We believe in the ultimate prevalence of the kingdom of Christ over all the earth; in the glorious appearing of the great God and our Saviour Jesus Christ; in the resurrection of the dead; and in a final judgment, the issues of which are everlasting punishment, and everlasting life.

A MORE SIMPLE CREED.

Objection is raised in many quarters to the Creed of 1883, and there is frequent request for a creed more brief and simple. The Confession of Faith approved by our own and other representatives at Dayton, Ohio, February 9, 1906, has met with favor. As here given the opening and closing sentences are modified to adapt it to the use of a local church:

We, the members of this Church, adopt the following Confession of Faith, to be used not as a test but as a testimony, and as the expression of our union with one another, through the grace of our Lord Jesus Christ, in the love of God, and for fellowship in the Holy Spirit. In this solemn act of faith and obedience towards the great Head of the Church, we do most humbly and confidently make confession of our faith, and heartily renew the consecration of our lives to Him and to the service of mankind.

1. Our bond of union consists in that inward and personal faith in Jesus Christ as our divine Saviour and Lord on which all our churches are founded; also, in our acceptance of the Holy Scriptures as the inspired source of our faith and the supreme standard of Christian truth; and, further, in our consent to the teaching of the ancient symbols of the undivided Church, and to that substance of Christian doctrine which is common to the creeds and confessions which we have inherited from the past. But we humbly depend, as did our fathers, on the continued guidance of the Holy Spirit to lead us into all truth.

2. We believe that God, the Father and Lord of all, did send His Son Jesus Christ to redeem us from sin and death by the perfect obedience to His holy will in life, by the sacrifice of Himself on the cross, and by His glorious resurrection from the dead.

3. We believe that the Holy Spirit, the Spirit of God and of Christ, moves in the hearts of men, calling them through the gospel to repentance and faith, awakening in them spiritual sorrow for past sin and confidence in the mercy of God, together with new desires and a new power to obey His will.

4. We believe that those of the sons of men, who, hearing God's call of divine love, do heartily put their trust in the Saviour whom His love provided, are assured by His Word of His most fatherly forgiveness, His free and perfect favor, the presence of His Spirit in their hearts, and of a blessed immortality.

5. We believe that all who are through faith the children of God constitute the Church of Christ, the spiritual body of which He is the Head, that he has appointed them to proclaim the gospel to all mankind, to manifest in their character and conduct the fruit of His Spirit, that He has granted them freedom to create such officers and institutions as may in each generation serve unto those ends, and that for the comfort of our faith He has given to this Church the sacred ordinances of baptism and the Lord's Supper.

6. We believe that, according to Christ's law, men of the Christian faith exist for the service of man, not only in holding forth the word of life, but in the support of works and institutions of pity and charity, in the maintenance of human freedom, and the deliverance of all those that are oppressed, in the enforcement of civic justice, the rebuke of all unrighteousness, and the establishment of righteousness and peace in all the world.

Possessed of these convictions, both as truths which we do most firmly hold, and as acts of faith which spring from our hearts, we do commit ourselves, body, soul, and spirit, to the faith, love, and service of Him who made us and saved us, the Everlasting God, our Father, Redeemer, and Lord. To Him be ascribed all praise, and dominion, and glory, world without end. Amen.

THE CONSTITUTION OF A CHURCH.

I. NAME.

This Church shall be called the.....
Congregational Church of..... .

II. COVENANT.

The covenant by which this Church exists as a distinct body, and which every member accepts, is as follows:

Acknowledging Jesus Christ to be our Saviour and Lord, and accepting the Holy Scriptures as our rule of faith and practice, and recognizing the privilege and duty of uniting ourselves for Christian fellowship, the enjoyment of Christian ordinances, the public worship of God, and the advancement of his kingdom in the world, we do now, in the sight of God and invoking his blessing, solemnly covenant and agree with each other to associate ourselves to be a Church of the Lord Jesus Christ, as warranted by the Word of God.

We agree to maintain the institutions of the gospel, to submit ourselves to the orderly administration of the affairs of the Church, and to walk together in brotherly love.

And this we do depending upon the aid of our heavenly Father, who so loved the world that he gave his only begotten Son for our salvation, and of Jesus Christ, who hath redeemed us with his blood, and of the Holy Spirit our Comforter and Guide.

III. CHARACTER.

SECTION 1. *Polity.* Its government is vested in the body of believers who compose it. It is subject to the control of no other ecclesiastical body, but it recognizes and sustains the obligations of mutual counsel and co-operation which are common among Congregational churches, and it is in fellowship with all churches which acknowledge Jesus the Christ to be their divine Redeemer and Lord.

SEC. 2. *Doctrine.* It receives the Scriptures as its authority in matters of faith and practice. Its understanding of Christian truth as contained therein is in essential accord with the belief of the Congregational churches of the United States, and substantially as set forth by unanimous vote of the National Council of 1865, or by the National Council's Commission in 1883,

and is also contained in the Declaration of Faith printed in this Manual.

IV. MEMBERSHIP.

SECTION 1. *Qualifications.* Its membership consists of such persons as confess Jesus Christ to be their Saviour and Lord, and who, (1) after due examination, either by the Prudential Committee or by the Church itself, as to their Christian experience, and, if coming from other churches, as to their letters of dismission and recommendation or satisfactory substitutes therefor, and (2) after proposal from the pulpit on some Lord's Day prior to that of their reception, (3) have been accepted by vote of the Church and, having been baptized, (4) enter into its Covenant and subscribe to its By-Laws, and are formally received into its fellowship.

SEC. 2. *Reception.* The reception of members shall ordinarily be upon some Lord's Day when the Lord's Supper is administered, and shall be in the form appended to the Constitution.

SEC. 3. *Duties.* Members are expected, first of all, to be faithful in all the spiritual duties essential to the Christian life; and also to attend habitually the services of this Church, to give regularly for its support and its charities, and to share in its organized work.

SEC. 4. *Rights.* Such members as are in full and regular standing, and do not hold letters of dismission and recommendation, and have attained the age of twenty-one years, and such only, may act and vote in the transactions of the Church.

SEC. 5. *Termination.* The continuance of membership shall be subject to the principles and usages of the Congregational churches, and especially as follows:

(1) Any member in good and regular standing who desires a letter of dismission and recommendation to any other evangelical church is entitled to receive it upon his written request. In case of removal to another community he should promptly make such request. This letter shall be valid as a recommendation for only one year from its date, unless renewed, and this restriction shall be stated in the letter.

(2) If a member desires to join a religious body with which this Church is not in fellowship, or which would not receive its letter, the Church may, at his request, give him a certificate of his good standing and terminate his membership.

(3) If a member in good standing request to be released from his covenant obligations to this Church for reasons which the Church may finally deem satisfactory, after it shall have patiently and kindly endeavored to secure his continuance in its fellowship, such request may be granted and his membership terminated.

(4) The Church may also, after due notice and hearing and kindly effort to make such action unnecessary, terminate the membership of persons for the space of two years non-resident, or for the same space of time not habitually worshiping with the Church, or for the same space of time not contributing to its support according to the system prescribed by the Church or in some way satisfactory thereto.

(5) Should a member become an offence to the Church and to its good name by reason of immoral or unchristian conduct, or by persistent breach of his covenant vows, the Church may terminate his membership, but only after due notice and hearing, and after faithful efforts have been made to bring such member to repentance and amendment.

(6) The membership of no person shall be terminated (except by letter) at the meeting when the recommendation for such action is made.

SEC. 6. *Restoration.* Any person whose membership has been terminated may be restored by vote of the Church, if for any offence, upon evidence of his repentance and reformation, or, if on account of continued absence, upon satisfactory explanation.

V. OFFICERS AND COMMITTEES.

SECTION 1. The officers and committees shall be as follows:

(1) A Pastor, to be chosen and called by the Church whenever a vacancy occurs, and to be installed by Council when the Church and Pastor shall so agree.

(2) A Clerk, to be chosen at each annual meeting, to serve for one year and until his successor shall be chosen and qualified.

(3) . . . Deacons, one of whom shall be elected at each annual meeting to serve for a number of years equal to the number of deacons.[1]

[1] In organizing a church the Deacons should be elected to serve for one, two, three, or more years, respectively, according to the number of Deacons. This section may be suitably

(4) A Treasurer, to be chosen at each annual meeting to serve for one year and until another shall be chosen in his stead.

(5) A Superintendent of the Sunday-school, to be chosen at each annual meeting.

(6) A Church Committee, to act with regard to the spiritual concerns of the Church, which shall consist of the above-named officers.

(7) [If the Church property and the support of public worship are to be in the hands of the Church]:—

A Board of .... Trustees, one-third of whom shall be elected at each annual meeting to serve for three years and until their successors shall be appointed, to hold in trust the property of the Church, if the laws of the State so require, and to manage its financial and business affairs—always under the direction of the Church.[2]

OR

A Prudential Committee, which shall consist of three or more as may be determined at the time, to have charge, under the direction of the Church, of its financial and business affairs, to be chosen at each annual meeting, and to serve for one year.

(8) All the officers and committees named in the above sections shall be elected by ballot, and all elections shall be determined by a majority of the votes cast by the members present who are qualified to vote.

(9) The Church may also choose a Music Committee and such other committees as it may deem advisable.

SEC. 2. The Pastor shall have in charge the spiritual welfare of the congregation; he shall preach the Word and have in his care the stated services of public worship, and shall administer the sacraments. He shall preside at all meetings of the Church, except as limited in Article VIII, Sec. 2 (4), relating to business meetings.

SEC. 3. The Clerk shall keep a complete record of

---

altered to meet the preference of any church in regard to term of office. The fraction of a year up to the next annual meeting should be regarded as a full year. In accordance with the practice of some churches, the following may be added by special vote if the Church so desires:—

"No person shall be eligible to reëlection as Deacon, after serving a full term as such, until after an interval of one year."

[2] As to the election of these officers the Church should carefully consider the laws of the State in which it is situated.

the transactions at all business meetings of the Church, which shall be read for approval at the next following special business meeting, and also of the Church Committee and of the Prudential Committee, or of the Board of Trustees, if either of these bodies shall be chosen. He shall secure the signatures of members to the By-Laws, and keep a register of their names with dates of admission and dismission or death, together with a record of baptisms. He shall also notify all officers, members of committees, and delegates, of their election or appointment. He shall issue letters of dismission and recommendation voted by the Church, preserve on file all communications and written official reports, and give legal notice of all meetings where such notice is necessary, as indicated in these By-Laws. The Clerk shall be sworn if required by the law of the State.

SEC. 4. The Deacons shall provide for the Lord's Supper and aid in its administration, and shall care for the poor, calling upon the Treasurer, by vote as a board, at their discretion, for any funds in his possession held for these purposes.

SEC. 5. The Church Committee shall examine and propound candidates for admission to the Church, shall provide for the supply of the pulpit in any vacation of the Pastor, shall decide on objects for regular or special collections when the Church has not acted thereon, shall have regard to discipline as provided in the article relating to that subject, and shall be watchful for the spiritual interests of the Church. It shall make a written report at each annual meeting of the matters under its charge.

SEC. 6. The Treasurer shall keep separate accounts as follows:

(*a*) Of all moneys contributed at the Lord's Supper, which shall be primarily devoted to the relief of the poor, and which contributions, together with all other moneys given for that purpose, he shall hold subject to the orders of the Board of Deacons. (*b*) Of all moneys raised for the objects of Christian benevolence, to be paid by him to the several persons or societies entitled thereto. (*c*) Of all moneys received by him for the support of public worship or of any department of church work, to be paid out on the order of the Church or of any persons or committees authorized by the Church therefor.

All the Treasurer's accounts shall be kept distinct from all other accounts, and all deposits made, and all checks drawn by him shall be in the name of the Church.

He shall make an annual written report in detail of his receipts and expenditures, properly audited by some person previously appointed by the Church.

SEC. 7. The Superintendent of the Sunday-school shall have the general oversight and direction of the school, and shall conduct its affairs upon such general plans and in such methods as may be approved by the Church Committee.

He shall, at the annual meeting of the Church, present a written report of the work of the school during the year, with such recommendations as he may deem wise.

VI. PROPERTY AND FINANCES.[1]

The Trustees or Prudential Committee shall have the actual care of the place of worship, but shall have no power to buy, sell, mortgage, lease, or transfer any property without a specific vote of the Church authorizing such action. They shall provide, under the direction of the Church, for the raising of money for the support of its public services, shall have general charge of its finances other than moneys contributed at the Lord's Supper or for any charitable or benevolent objects, shall authorize and direct the Treasurer as to the payment of moneys under their control, shall provide for the proper auditing of his accounts unless the Church shall appoint an auditor, and may, at their discretion, call meetings of the Church for matters with which they

[1] The form of administration here proposed is prepared to meet the needs of incorporated churches in different States. Such a church should adopt, according to its circumstances, one of the two names given and cancel the other. "Trustees" will be proper where that name is required by law and where the Church is not connected with any parish. In some States the Trustees hold the property for the church. "Prudential Committee" will be proper for any incorporated church not connected with any parish or religious society nor existing in a State where Trustees are required by law. In the case of a church not incorporated connected with an existing parish or religious society which controls the support of public worship, as is still somewhat extensively found in the older States, the following should be substituted for this article:—

"The church shall from time to time appoint committees to coöperate with the parish or religious society with which it is or may be connected in the selection or the dismissal of a Pastor or in the furtherance of other joint interests."

are concerned. They shall make at the annual meeting a detailed report in writing of all their transactions during the year.

If the Church shall elect Trustees, this body shall hold in trust any property so required to be held by the laws of the State.

VII. ORGANIZATIONS.

The Church regards as integral parts of itself all organizations formed for the purposes of ministration and which use the facilities of the Church property. Of all such organizations the Pastor shall have general oversight, and the Church will expect a report from each at its annual meeting.[1]

VIII. MEETINGS.

SECTION 1. *For Worship.* (1) Public services shall be held statedly on the Lord's Day and on some regular evening of each week.

(2) The Lord's Supper shall be celebrated at such regular dates as the Church may, from time to time, determine; and unless otherwise ordered, upon the first Lord's Day of each alternate month beginning with January. The midweek meeting next preceding shall be devoted to a Preparatory Service.

(3) Occasional religious meetings may be appointed by the Pastor at his discretion, or by vote of the Church.

SEC. 2. *For Business.* (1) At any of the regular meetings for worship the Church may, without special notice, act upon the reception of members previously propounded or upon the dismissal of members to other churches, and upon the appointment of delegates to councils and conferences of churches, but not upon other business.

(2) The Pastor may, and shall when requested by the Church Committee, call from the pulpit special business meetings, the particular object of the meeting being clearly stated in the notice.

Special meetings of the Church shall also be called by the Clerk upon the written application of any five adult members specifying the object thereof, which notice shall

[1] It has been found advantageous in some churches to provide for occasional or stated meetings of the heads of all the several departments of Christian work for consultation, to insure unity in work and to avoid possible interference of plans and appointments. This is frequently called the Pastor's Council, or Cabinet.

be read at the public service on the Lord's Day next preceding the day fixed for such meeting. No special meeting shall be held on the same day on which the notice is given.

(3) The annual meeting of the Church shall be held on .....
at which time the annual reports shall be presented and officers elected, and such other business transacted as may be specified in the call or authorized in the By-Laws. This meeting shall be called by the Clerk in the manner specified in the paragraph next preceding.

(4) At all meetings for business called by the Clerk, a chairman shall be chosen by vote of the Church; but at all other meetings the Pastor shall preside, except that in his absence, or when the business relates to himself, the Church shall elect a chairman.

(5) At the annual and all special meetings . . . members shall be necessary to constitute a quorum for the transaction of business.

IX. DISCIPLINE.

SECTION 1. Should any unhappy differences arise between members, the aggrieved member shall follow, in a tender spirit, the rules given by our Lord in the eighteenth chapter of the Gospel according to Matthew.

SEC. 2. Should any case of gross breach of covenant, or of public scandal, occur, the Church Committee shall endeavor to remove the offence, and if such effort fail shall report the case to the Church.

SEC. 3. If the Church vote to entertain a complaint, which must be made in writing, it shall appoint a reasonable time and place of hearing and notify the person in question thereof, furnishing him with a copy of the charges.

SEC. 4. At such hearing, the accused member may call to his aid any member of the Church as counsel. If he shall not present himself at the time appointed, or give satisfactory reasons for his neglect so to do, the Church may proceed in his absence.

SEC. 5. All such proceedings should be pervaded by a spirit of Christian kindness and forbearance, but should an adverse decision be reached, the Church may proceed to admonish or to declare the offender to be no longer in the membership of the Church.

SEC. 6. In case of grave difficulty the Church will

be ready, if requested, to ask advice of a mutual council or of the District Association.

X. CORPORATE SEAL.

This Church shall become (or being) legally incorporated under the laws of the State of ..... adopts as its corporate seal, a scroll or circle containing the words, "The ..... Congregational Church of ....., Organized ..... 19...., Incorporated ..... 19....." And the following motto and device .....
The same to be written, stamped or printed.

XI. AMENDMENTS.

The Constitution may be amended by a two-thirds vote of the members present and voting at any annual meeting of the Church, or at a meeting specially called for that purpose, the proposed amendment being inserted in the call; but no change shall be made in Articles II and III, entitled "Covenant" and "Character," except at an annual meeting, and by a two-thirds vote of all the members of the Church entitled to vote, said proposed change having been laid before the Church in writing at a business meeting not less than one month before the time of the proposed action, and read from the pulpit on the Lord's Day next succeeding such proposal.

FORMS OF LETTERS MISSIVE.

FROM INDIVIDUALS DESIRING HELP IN ORGANIZING A CHURCH.

To the.....Congregational Church, in....., GREETING:

After careful deliberation, and after seeking the guidance of the Holy Spirit, we have come to regard it as our duty and privilege to associate together as a church of the Lord Jesus Christ, in this place, and have taken the steps preparatory thereto. We therefore affectionately request you to be present by pastor and delegate in an ecclesiastical council, to be constituted as stated below,

hereby called to meet in our place of worship on.....
....., the .....day of .....,
at.....o'clock....., M., which shall review our proceedings, and consider the need and opportunity for the proposed church; and if the result of such examination be favorable, assist in completing the organization, and extend to it the fellowship of the Congregational churches.

Wishing you grace, mercy and peace,

.....
.....
.....
Committee for the Brethren.

.....
(Date and place.)

The following named churches (and persons) are invited:—

(Names.)

By vote of the associated brethren.

.....
Clerk, pro. tem.

FOR THE RECEPTION OF A CHURCH INTO FELLOWSHIP.

The .....Church in .....
To the .....Congregational Church in ....., GREETING:—

This Church, organized as a church of the Lord Jesus Christ, upon Congregational principles, earnestly desires the special communion of the Congregational churches, for the enjoyment of their fellowship and participation in common work for the advancement of the Kingdom of Christ. We therefore affectionately request you to be present by pastor and delegate in an ecclesiastical council, to be constituted as stated below, hereby called to

[1] When the names of the members of a committee are not in their own handwriting, all copies of the letters missive should be authenticated by the actual signature of the clerk.

By a slight change in form this form may be adapted to the invitation of an association.

meet in our place of worship on.....
the .....day of ....., 19....
at .....o'clock .....M., which shall make the necessary examinations into our polity, faith, and practice, and if the result be favorable, extend to us the fellowship of the Congregational churches.

Wishing you grace, mercy, and peace,

.....
.....
.....
Committee of the Church.

.....
(Date and place.)

The churches (and persons) invited are as follows:—
(Names.)
In accordance with the vote of the Church.

.....
Church Clerk.

FOR THE ORDINATION AND INSTALLATION OF A PASTOR.

The .....*Congregational Church in* .....

To the .....*Congregational Church in* ....., GREETING:—

This Church, having devoutly sought the promised guidance of the Holy Spirit, has united in the choice of Mr. A. B. for its pastor and teacher, and he has responded favorably to its call. We therefore affectionately request you to be present by pastor and delegate, in an ecclesiastical council to be constituted as stated below, hereby called to meet in our place of worship on ....., the .....
day of ....., 19...., at .....o'clock...M., which shall review our proceedings and make the necessary examinations, and if the result be favorable, proceed with us to his ordination as a minister of the Word,

and his installation as pastor of this Church, and extend to him the fellowship of the ministers and churches.

Wishing you grace, mercy, and peace,

.....

.....

.....

[1]*Committee of the Church.*

.....

(Date and place.)

The churches (and persons) invited are as follows:—

(Names.)

In accordance with the vote of the Church.

.....

Church Clerk.

FOR ORDINATION WITHOUT INSTALLATION.

The ..... *Congregational Church in* .....

To the ..... *Congregational Church in* ....., GREETING:—

Whereas, Mr. A. B., a member of this Church, believing that the Lord has called him to the ministry of the Word, desires ordination in view of special work now before him, namely,[1] .....

and trusts that he has obtained the preparation of mind and heart necessary to qualify him for its sacred duties, we therefore affectionately request you to be present by pastor and delegate in an ecclesiastical council, to be constituted as stated below, hereby called to meet in our place of worship on.....the..... day of....., 19...., at.....o'clock ....M., which shall review our proceedings and make the necessary examination, and if the result be favorable, proceed with us to his ordination and extend to him the

[1] If a church is in connection with an incorporated parish or society, a committee of the parish should also sign the letter.

[2] The work may be specified, such as "pastoral service," "foreign missionary work," "home missionary work," "as an evangelist," etc.

fellowship of the Congregational ministers and churches.
Wishing you grace, mercy, and peace,

.....
.....
.....

Committee of the Church.

.....

(Date and place.)

The churches (and persons) invited are as follows:—
(Names.)

In accordance with the vote of the Church.

.....

Church Clerk.

FOR THE INSTALLATION OF A PASTOR.

The ..... *Congregational Church in*.....

To the..... *Congregational Church in* ....., GREETING:—

This Church, having devoutly sought the promised guidance of the Holy Spirit, has united in the choice of Rev. A. B. for its pastor and teacher, and he has responded favorably to its call. We therefore affectionately request you to be present by pastor and delegate in an ecclesiastical council, to be constituted as stated below, hereby called to meet in our place of worship on ....., the ..... day of ....., 19...., at ..... o'clock ....M., which shall review our proceedings, and make the necessary examinations, and if the result be favorable, proceed with us to his installation as pastor of this Church, and extend to him the fellowship of the ministers and churches.

Wishing you grace, mercy, and peace,

.....
.....
.....

Committee of the Church.

.....

(Date and place.)

The churches (and persons) invited are as follows:—
(Names.)

In accordance with the vote of the Church.

.....

Church Clerk.

FOR THE DISMISSAL OF A PASTOR.

The ..... *Congregational Church in* .....

To the ..... *Congregational Church in* ....., GREETING:—

The Rev. A. B., pastor of this Church, having tendered his resignation of the pastoral office, and the Church, after prayerful deliberation, having voted to accept this resignation, subject to the advice of an ecclesiastical council, we therefore affectionately request you to be present by pastor and delegate in an ecclesiastical council, to be constituted as stated below, hereby called to meet in our place of worship on....., the..... day of ....., 19...., at ..... o'clock .....M., which shall review the action thus far taken, and in view of existing conditions, give such advice as it shall deem wise.[1]

Wishing you grace, mercy, and peace,

.....

.....

.....

[2]*Committee of the Church.*

.....

(Date and place.)

The churches (and persons) invited are as follows:—

(Names.)

In accordance with the vote of the Church.

.....

Church Clerk.

FOR ADVICE IN SPECIAL CASES.

The ..... *Congregational Church in* .....

To the ..... *Congregational Church in* ....., GREETING:—

Whereas this Church is in circumstances which make it needful that it should obtain wise and godly advice

[1] In case the parties desire to empower the council to declare the pastoral relation terminated, instead of the last clause, "give such advice as it shall deem wise," the following words should be substituted: "if it shall seem wise, declare the pastoral relation terminated."

from neighboring churches whose judgment, it may be hoped, will be guided by the Holy Spirit, we therefore affectionately request you to be present by pastor and delegate in an ecclesiastical council, to be constituted as stated below, hereby called to meet in our place of worship on ....., the ..... day of ..... 19...., at ..... o'clock ....M., which shall consider the facts and questions then to be laid before it, and which shall give to us such fraternal advice as it may deem important with reference to the work committed to our hands.

Wishing you grace, mercy, and peace,

.....
.....
.....
Committee of the Church.

.....
(Date and place.)

The churches (and persons) invited are as follows:—
(Names.)

In accordance with the vote of the Church.

.....
Church Clerk.

FOR ADVICE IN CASE OF INTERNAL DISSENSIONS.

The ..... *Congregational Church in* .....

To the ..... *Congregational Church in* ....., GREETING:—

Whereas, the peace of this Church is disturbed by internal differences between brethren, which are injurious to its prosperity and the cause of Christ; and whereas, in such cases it is the privilege of any church to ask for wise and godly counsel from neighboring churches with the hope of thereby removing the causes of disturbance and securing harmony; and whereas, brethren who differ in their present judgment agree to this reference, we therefore affectionately request you to be present by pastor and delegate, in an ecclesiastical council to be con-

stituted as stated below, hereby called to meet in our place of worship on ....., the ..... day of ..... 19...., at ..... o'clock ....M., to which these difficulties within the Church will be made known, and which, after due deliberation, shall give to us the counsel to which it shall be divinely led.

Wishing you grace, mercy, and peace.

.....

.....

.....

Committee of the Church.

.....

(Date and place.)

The churches (and persons) invited are as follows:—

(Names.)

In accordance with the vote of the Church.

.....

Church Clerk.

FOR A MUTUAL COUNCIL IN CASE OF ALLEGED GRIEVANCE.

The ..... *Congregational Church in* .....

To the ..... *Congregational Church in* ....., GREETING:—

Whereas, Brother A. B., who has been deprived of good and regular standing in this Church by act of the Church, alleges that this action is unjust and improper, and desires that the Church will join with him in calling a mutual council to consider his alleged grievance and advise in reference thereto; and whereas the Church, desiring only that which is according to the rules of the Gospel of Christ, accedes to his request, we therefore affectionately request you to be present by pastor and delegate in an ecclesiastical council, to be constituted (by mutual agreement) as stated below, hereby called to meet in our place of worship on ....., the..... day of ....., 19...., at ..... o'clock ....M., which shall review all the proceedings in this case, make the necessary examinations, and give such ad-

vice as it shall find required by Congregational principles in the spirit of the Gospel of our Lord Jesus Christ.

Wishing you grace, mercy, and peace.

.....
.....
.....

Committee of the Church.

.....
(Date and place.)

....., *Complainant.*

The churches (and persons) invited are as follows:—
(Names.)

In accordance with the vote of the Church.

.....

Church Clerk.

FOR AN *EX-PARTE* COUNCIL TO CONSIDER AN ALLEGED GRIEVANCE.

To the ..... Congregational Church in ....., GREETING:—

Whereas the undersigned has been by the act of the ..... Congregational Church in ..... deprived of his good and regular standing in that church, and thereby of his communion with neighboring churches, which action he holds to have been erroneous both in method and substance, and an injury to him as a Christian brother; and whereas, he has requested the Church to join him in calling a mutual council to ask the advice of neighboring churches in the case, which request the Church has refused to grant, as he thinks, unreasonably; in accordance with the method of relief acknowledged among our churches, the undersigned affectionately requests you to be present by pastor and delegate in an *ex-parte* ecclesiastical council, to be constituted as stated below, hereby called to meet in ....., on ....., the ..... day of ....., 19...., at ..... o'clock ....M., to which shall be communicated all the facts in the case, and which will be respectfully asked to give such advice as shall be warranted, under the guidance of the Holy Spirit.

Trusting in your willingness to listen and to aid in securing the removal of any injury, if such should be found to exist,

Yours in Christian fellowship,

.....

.....

(Date and place.)

The churches (and persons) invited are as follows:—

(Names.)

FORM FOR THE USE OF A CHURCH REQUESTING AN ASSOCIATION TO ACT IN A CONCILIARY CAPACITY AT ITS REGULAR MEETING.

The ..... *Congregational Church of* .....

To the ..... *Association* ..... *sendeth* GREETING:

Beloved Brethren:—

The Great Head of the Church has united us in the choice of Mr. ....., to be our pastor and teacher, and he has accepted our invitation to that office. We therefore give notice that we shall send him, with the regular delegate from this church, to the next meeting of the ..... Association; and we request that at that meeting the Association examine our records and our candidate, and, if deemed expedient, that he be returned to us with the approval of the Association, and that the Association send to us representatives of the churches who shall join in our public service of ordination, to be held in our house of worship on .....

We desire also to invite to that service the churches in ..... and Rev. Messrs. ..... and we request that the Association constitute the messengers of these churches and the brethren above named corresponding members of the Association at this service.

Wishing you grace, mercy, and peace, we are,

.....

Clerk.

....., 19....

.....

Committee.

FORM TO BE USED BY THE SCRIBE OF AN ASSOCIATION

In Calling a Special Meeting, or in Making a Special Order of an Item of Business Proposed by a Church.

THE.....ASSOCIATION.

To the Churches represented in it, GREETING:—

A request having been received from the ..... Church in ..... that the Association at its next regular meeting examine Mr. ..... with reference to his fitness for the Gospel ministry, and, if deemed expedient, to ordain him in order to his accepting a call as pastor of that Church; notice is hereby given that at the next regular meeting of the Association, which is to be held at ..... on ..... this business will be made a special order. By request of the said Church, the following churches and ministers who are not members of this Association, will be proposed as corresponding members for that session:

.....

.....

Wishing you grace, mercy, and peace, we are, on behalf of the churches of the Association,

....

Registrar.

..... 19....

....

....

....

Advisory Committee.

(The above form may be modified to serve as a call for a special meeting of the Association to act in a conciliary capacity.)

FORM FOR THE USE OF A CHURCH INVITING AN ASSOCIATION TO MEET WITH IT FOR A SPECIAL PURPOSE.

(In the following form the purpose assumed is that of the ordination of a minister. But the form may readily be adapted to any other purpose in which the Association is desired to meet in conciliary capacity.)

The ..... Congregational Church of .....

To the ..... Association sendeth GREETING:—

Beloved Brethren:—

The Great Head of the Church has united us in the choice of Mr. ..... to be our pastor and teacher, and he has accepted our invitation to that office. We therefore cordially invite the churches of the ..... Association to meet in special session in our house of worship on ....., 19..., to review our proceedings, to examine the candidate, and if deemed expedient to ordain him to the Gospel ministry [and to install him as pastor of this Church].

We are inviting, also, the following churches and individuals to be present, and our delegate will move that the messengers from the above churches and the ministers named above be made corresponding members of the Association at this meeting.

Desiring that prompt notice of this meeting be given to the churches of the Association, and wishing them grace, mercy, and peace, we are,

.....

Clerk.

....., 19....

.....

.....

.....

Committee.

FORMS RELATING TO THE DISMISSION OF CHURCH MEMBERS.

Application for Uniting in the Formation of a New Church.

To the ..... *Church of* .....

Dear Brethren:—

Being desirous of uniting with other Christian brethren in the formation of a new Congregational Church in ....., I hereby respectfully request a letter of dismission and recommendation for that purpose, to take effect when such church shall be duly organized and received into the fellowship of the churches.

Yours in Christian Fellowship.

(Signed).....

....., 19.....

LETTER OF DISMISSION FOR THE FORMATION OF A NEW CHURCH.

The ..... *Congregational Church of* .....

SENDS GREETING:—

This certifies that ....., a member in good and regular standing of this Church, is at ..... own request hereby dismissed and affectionately recommended to unite with other Christian brethren in the organization of a new Congregational church in ..... When ..... membership in such church shall be completed, ... membership with this church will cease.

Yours in Christian fellowship,

(Signed) .....

Clerk.

....., 19....

APPLICATION FOR A LETTER OF DISMISSION FROM ONE CHURCH TO ANOTHER.

To the ..... *Church of* .....

DEAR BRETHREN:—

Being desirous of uniting with the ..... Church of ..... I hereby respectfully request a letter of dismission and recommendation to that church.

Yours in Christian fellowship,

(Signed) .....

Clerk.

....., 19....

A LETTER OF DISMISSION AND RECOMMENDATION.

The ..... *Congregational Church of* .....

To the ..... *Church of* ..... GREETING:

This certifies that ....., a member in good and regular standing of this Church, is at ..... own request hereby dismissed and affectionately recommended to your fellowship and care, and,

when received by you ..... membership with this Church will cease.

By vote of the Church.

.....

Clerk.

....., 19....

NOTE 1. This letter is good, as a recommendation, for one year only from its date.

2. The clerk of the church accepting this letter is requested to fill out the accompanying blank certificate, and return it to the above address as soon as possible.

A CERTIFICATE OF RECEPTION.

To the ..... Congregational Church of .....

This certifies that ..... recommended to our Christian fellowship by you, was, on the ..... day of ....., 19...., received into the membership of the ..... Church of .....

Attest,

.....

Clerk.

..... 19.....

FORM FOR DISMISSION OF MEMBERS

Who Desire to Unite with Organizations not in Fellowship with Congregational Churches.

If a member of a Congregational Church insists upon withdrawing for the purpose of uniting with an organization not in fellowship with that Church, and if he be a person whose Christian life would entitle him to a letter if he would unite with another evangelical Church, he should not be dismissed coldly nor in strife, but may, by vote of the Church, be granted dismission, and given a certificate in form as follows:

To Mr. .....

DEAR BROTHER:—

This will certify that your name has been upon the roll of this Church since .....

....., and that it has continued there until this time, as that of a member in regular standing; and that you are now dismissed at your own request, to seek fellowship elsewhere. We should be glad to have you continue with us, or if you must leave to dismiss you to a church with which we

are in fellowship. But we cannot hold you against your own will and conviction, and we will not dismiss you with other words than those of Christian kindness. We cannot think of you as though you had not been a member of this Church. We shall still remember you and pray for you in a spirit of Christian fellowship.

In whatever form your new membership finds expression, we trust it will still retain a sincere faith in Jesus Christ as Saviour and Lord. If your new relations fail to afford you the spiritual benefit which you now anticipate, we shall welcome you back. Meantime, pray for the Church of which until now you have been a member, as we now pray for you; and receive from us this parting message of Christian affection.

Wishing you grace, mercy, and peace, we are,

The ..... Congregational Church of .....

By .....
Clerk.

By vote of the Church, this
..... 19....

MISCELLANEOUS FORMS

The first editions of this Manual brought to the author several hundred letters from ministers and laymen, many of them containing exceedingly valuable suggestions. To those who made these suggestions the author and readers of the Manual are indebted for the forms that follow, all of which are prepared in response to direct requests.

ASSOCIATE MEMBERSHIP

Churches situated near to colleges and some others make increasing use of a plan of associate membership, in which members of the churches are received into fellowship without terminating their membership in their home churches. For these and similar cases the following letter may be issued by pastor or clerk without formal vote of the church:

To the.....Church at.....College:

The bearer of this letter, M....., is a member of this church in good and regular standing, and is commended to your care and fellowship during the term of his (or her) residence with you; and will still be held in our affectionate regard and fellowship as a member of this church.

Wishing you grace, mercy and peace, I am,

Yours in the bonds of Christian fellowship,

.....

Pastor (or Clerk) of the

..... Congregational Church.

....., 19....

RECOMMENDATION WITHOUT DISMISSION

[A letter similar to the following may be given by the pastor or clerk without special vote of the church to any member in good standing who expects to be gone for a considerable period, but not to remove his church membership.]

To all who love our Lord Jesus Christ in sincerity.

Dear Brethren:

Let this certify that the bearer, ..., is a member, in good and regular standing, of the ..... Congregational Church in .....; and, as such, is affectionately commended to the Christian fellowship of any church of Christ with which he

may desire to commune, and to the confidence and kind offices of all the people of God.

Wishing grace, mercy and peace, to all to whom this letter may come, I am,

Yours in the bonds of Christian fellowship,

.....

Pastor (or clerk) of the
Congregational Church in .....

....., 19....

FORM FOR THE USE OF THE SCRIBE OF A COUNCIL

[It is the frequent custom of councils to elect their scribes from among the younger brethren present. Sometimes a man quite inexperienced is surprised to find himself confronted by a quire of white paper and the necessity of recording the minutes of a council. From many quarters have come requests that there be furnished a simple form, enabling an inexperienced scribe to record in orderly manner the proceedings of a council. He need not begin at once to copy the form which follows, but give his first and sole attention to the careful making up of a complete roll, with brief penciled notes of the preliminary proceedings. The roll being completed, he may begin his permanent record in form substantially as follows:]

Pursuant to letters missive issued by the .... Congregational Church of....., and bearing date of ....., 19...., an ecclesiastical council, convened in the house of worship of said church at .... p. m. on ....., 19..... to examine Mr. ....., of ..... Theological Seminary, with reference to his fitness for the Gospel ministry, and if deemed advisable to ordain and install him as pastor of the said church.

The letter missive was read by Rev. ....., of ....., and Mr. ....., of ....., was elected temporary scribe. The roll of the council was then made up, which, completed, is as follows: [On the left side of the sheet write the names of the churches invited in order, allowing two lines for each, and record the names of pastor and delegate opposite the name of each church represented. Take time to get the initials correctly.]

[It is well to prefix the title "Rev." to the names

of ministers; but it is better to omit academic titles, as M. A., and D. D. A minister should be called "Rev. John Smith," or, if the first name is for any reason omitted, "Rev. Mr. Smith." Under no circumstances should a minister be referred to as "Rev. Smith."]

A quorum being found present, Rev. ....., of ....., was elected moderator, and Mr. ....., of ....., was chosen as permanent scribe. The moderator then constituted the council with prayer.

The records of the church were presented by the clerk, Mr. ..... These certified (a) to the orderly call of the council; (b) to the invitation of the church, dated ....., 19...., to Mr. ....., of ..... Theological Seminary, to become their pastor and teacher, and (c) Mr. ..... letter of acceptance of call, dated ....., 19.... These papers were by vote deemed satisfactory.

The candidate then produced the following credentials: (a) The certificate of his membership in ..... Congregational church; (b) his diploma from ..... College, dated ...., ..., and a certificate of his graduation from ..... Theological Seminary, ..., 19....; (c) his certificate of licensure by ..... Association, dated .... Upon vote, these papers were deemed satisfactory.

The candidate then related to the council (a) his Christian experience and call to the ministry; and (b) his views of Christian doctrine. The latter were set forth in a paper which he had prepared, at the close of which he was further examined by the moderator and various members of the council.

At the conclusion of this examination it was voted that the examination be arrested, and that the council be by itself.

The council being by itself, it was moved that the examination be sustained.

The roll was then called, and vote taken by individual expression. At the conclusion of the calling of the roll the moderator declared the examination to be unanimously sustained.

It was voted that a committee be appointed to confer with the candidate, and arrange for the public service of ordination. Messrs. A. B., C. D. and E. F. were appointed as such committee.

The minutes of the council were then read, and after correction approved.

The committee, returning, reported the following order of service, which was by vote adopted:

PUBLIC SERVICE OF ORDINATION, BEGINNING AT 7:30 P. M.

Organ Voluntary.
Anthem by Choir.
Invocation by Rev. ..... of .....
Statement by Moderator, or Reading of Condensed Record of Council by Scribe.
Scripture Lesson—Rev. ..... of .....
Hymn.
Ordination Sermon—Rev. ..... of .....
Ordination Prayer—Rev. ..... of .....
Anthem.
Charge to the Candidate—Rev. ..... of .....
Right Hand of Fellowship—Rev. ..... of .....
Charge to the People—Rev. ..... of .....
Hymn.
Benediction by the Pastor.
Organ Postlude.

It was voted that at the conclusion of the evening service the moderator declare the council dissolved.

Voted that the scribe complete the minutes and deliver copies of the same to the candidate, the church, and to the registrar of ..... Association.

Voted to take recess until 7:30 this evening.

The council convened at 7:30 p. m. and conducted the public service of ordination in accordance with the foregoing program, and the moderator declared Rev. ..... to be duly ordained as a minister of the Gospel; after which the council dissolved.

....., Moderator.
....., Scribe.
....., 19....

[**Note.** If the above order is followed the candidate for ordination will not need to ascend the pulpit and go down again; he will stand before the pulpit during his charge; ascend to receive the right hand of fellow-

ship; and thereafter remain in the pulpit to pronounce the benediction at the close.]

[If the candidate is not to be installed, but only ordained, the words implying installation will be omitted from the foregoing form.]

[A council called for other purposes than ordination begins its record in substantially the same form; and the purpose of the council should be stated as nearly as may be in the exact words of the letter missive.]

[A scribe who follows the foregoing order will have no difficulty in presenting a clear and orderly record.]

CERTIFICATE OF LICENSURE

..... Association,

To Ministers and Churches of Jesus Christ, Greeting:

This will certify that Mr. ..... has been duly examined by ..... Association touching his Christian experience, aptness to teach, and call to the Christian ministry. Believing him to be worthy and qualified, we therefore grant him approbation to preach, as he may have opportunity, during his further preparation for the ministry, and commend him to your confidence and affectionate regard.

This certificate is valid for one year only from its date. It carries with it no authority to administer the sacraments, to solemnize marriages, nor to perform the functions of an ordained minister, but commends its bearer as a worthy candidate for the Christian ministry, and one approved to exercise his gifts as the churches may find use for his services.

By vote of the association.

..... Moderator.

..... Registrar.

....., 19....

CERTIFICATE OF LICENSURE FOR A LAY PREACHER

..... Association.

To Ministers and Churches of Jesus Christ, Greeting:

This will certify that Mr. ..... has been duly examined by ..... Association touching his Christian experience, aptness to teach, and

call to special Christian service. Believing him to be worthy and qualified, we therefore grant him approbation to preach as he may have opportunity as a lay preacher not expecting ordination, and commend him to your confidence and affectionate regard.

This certificate is valid for one year only from its date. It carries with it no authority to administer the sacraments, to solemnize marriages, nor to perform the functions of an ordained minister, but commends its bearer as worthy of confidence, and one approved to exercise his gifts as the churches may find use for his services.

By vote of the association.

....., Scribe.
....., Moderator.
....., 19....

CERTIFICATE OF ORDINATION
(By Council.)

To the Churches and Ministers of Christ,
Greeting:

This is to certify that at a duly constituted ecclesiastical council, convened according to Congregational usage by invitation of the ..... Congregational Church, of ....., on ....., 19...., Rev. ....., having first been duly examined as to his fitness for the Christian ministry, was duly ordained as a minister of the Gospel of Jesus Christ, and set apart by the laying on of hands, and is hereby commended to the churches and ministers of Christ.

By vote of the council.

....., Moderator.
....., Scribe.
....., 19....

CERTIFICATE OF ORDINATION
(By Association.)

To the Churches and Ministers of Christ,
Greeting:

This is to certify that a regular (or special) meeting of ..... Association, convened according to Congregational usage, at ....., by invitation of the ..... Congregational Church, of ....., on .....,

19...., Rev. ....., having first been duly examined as to his fitness for the Christian ministry, was duly ordained as a minister of the Gospel of Jesus Christ, and set apart by the laying on of hands, and is hereby commended to the churches and ministers of Christ.

By vote of the Association.

....., Moderator.
....., Scribe.
....., 19....

CERTIFICATE OF ORDINATION FOR USE WHEN THE EXAMINATION AND ORDINATION ARE IN DIFFERENT PLACES

To the Churches and Ministers of Christ,
Greeting:

This is to certify that at a regular (or special) meeting of the ..... Association, held in ....., on ....., 19...., Rev. ....., was duly examined as to his fitness for the Gospel ministry, and his examination was by vote sustained. The association thereupon instructed certain of its members, among whom were the undersigned, acting with power for the Association, to conduct the formal services of ordination, at .... Congregational Church, in ....., on ....., 19....

In accordance with the foregoing instructions, the said candidate was duly ordained by the laying on of hands, and is hereby commended to the churches and ministers of Christ.

....., Moderator.
....., Scribe.
....., 19....

RECORD OF THE CALL OF A PASTOR

A legal meeting of the ..... Congregational Church, of ....., duly announced from the pulpit on the preceding Sunday, was held at the close of the prayer meeting on ..... evening, ..., 19.... Deacon ..... was elected Moderator. The Pastoral Committee reported through its Chairman, Mr. ....., recommending that the Church call as its pastor the Rev. ....., of ..... The

question being before the church for discussion, the committee presented testimonials concerning the life and service of Mr. .....,and Messrs. A. B., C. D., and E. F., of the committee, supplemented this by reporting their own impressions of Mr. ..... as a preacher and as a pastor.

Tellers were appointed and a ballot was cast, resulting in the unanimous choice of Mr. ....., as pastor of this church. The Trustees reported through the Chairman, Mr. ....., recommending that a salary of $...., per annum, be paid to Mr. ....., with .... weeks vacation and $.... to cover his moving expenses. On motion the recommendation of the Trustees was adopted.

On motion Messrs. A. B., C. D., and E. F. were appointed a committee to extend a call on behalf of the church and to make all necessary arrangements for the welcome of the pastor elect and to arrange for an ecclesiastical Council (or for a special meeting of ..... Association) for his installation.

On motion the meeting adjourned with prayer by Deacon .....

....., Clerk.

....., ..., 19...

DELEGATES' CREDENTIAL

(To be issued by the Clerk of the Church to the Delegate and by him handed to the Scribe of the Council. With slight modifications this form may be adapted to use for Association or Conference instead of Council.)

The ..... Congregational Church of ..... to .....

Dear Brother: This is to notify you, and may be used by you to certify, that at a meeting of this Church, held ....., 19.., you were elected delegate, with the Pastor, to represent this Church in an ecclesiastical Council, called by the ..... Congregational Church, in ....., to meet in its house of worship on ....., 19.., at .. o'clock p. m., for the purpose of .....

....., Clerk.

....., 19...

A SIMPLER CONSTITUTION

The Constitution on pages 231-9 is adapted from that in the Council Manual. Many churches, particularly small ones, desire a simpler Constitution. The following has been prepared to meet the requirements of such churches:

CONSTITUTION

Article I.—Name.

This Church to be known as The ..... Congregational Church of .....

Article II.—Membership.

Membership of this Church shall be open to all persons of Christian faith and character, who assent to its covenant, and are admitted to membership according to its rules.

Article III.—Officers.

The officers of this Church shall be a pastor, a superintendent of the Sunday-school, two or more deacons, three trustees, a clerk, and a treasurer. All these, except the pastor, shall be elected by ballot at the annual meeting.

The trustees shall hold office for three years and the deacons two years; and the terms of office shall be arranged so as to provide for the election of one trustee and one or more deacons each year.

The other officers, except the pastor, shall be elected annually. The Church may elect such other officers and committees as it may deem advisable. The pastor shall hold his office without limitation. But either Church or pastor may terminate the relation upon three months' written notice.

All the officers shall perform the duties appropriate to their respective offices.

Article IV.—Meetings.

The annual meeting shall be held on the second Wednesday in January, at which time all officers shall present written reports.

Ordinary business may be transacted at the midweek meeting, but matters of special importance, such as the call or dismissal of a pastor, or any matter

affecting the property or the doctrinal basis of the Church shall require at least one week's notice and an announcement from the pulpit on the preceding Sunday.

Article V.—Special Meetings.

Special business meetings may be called by the deacons or trustees, or any five members of the Church; notice being given from the pulpit on the preceding Sunday.

Article VI.—Quorum.

Seven members shall constitute a quorum. Only members 16 years of age or over shall be permitted to vote.

Article VII.—Amendments.

This constitution and by-laws may be amended by a two-thirds vote of the members present and voting at any regular meeting; written notice having been given one week previous.

Article VIII.—Covenant.

Members of the Church shall assent to the following covenant:

We confess our faith in God, our Heavenly Father, and our reverent love for Jesus Christ our Saviour, and our willingness to be guided by the Holy Spirit. We promise, as members of this Church, to walk together as Christian brethren, obedient to the teachings of the Holy Scriptures, and to submit to the government and discipline of this Church until we are regularly dismissed therefrom. And this we do for the glory of God, for the good of our fellow men, and for our mutual growth, in Christian grace, seeking to do all in faith, fellowship and service, in the Spirit of our Lord and Saviour, Jesus Christ. Amen.

BY-LAWS.

I.—Members.

Persons desiring to become members of the Church shall be examined by the pastor, the deacons, and such additional members as the Church shall elect. Persons approved by this Examining Committee shall be pro-

pounded to the Church from the pulpit on a Sunday previous to that on which they are to be received.

II.—The Trustees.

The trustees shall have the custody of the Church's property, but shall not sell, mortgage, alter nor encumber it except by a two-thirds vote of the Church, on previous notice. They shall hold the property of the Church under the direction of the pastor, subject to the uses of the Church, but shall have sole authority concerning its use for other than Church purposes. They shall not permit its use for any unworthy purpose, nor any that shall interfere with the plans of the pastor or the deacons. And they shall in all things be subject to the authority of the Church.

III.—The Deacons.

The deacons shall assist in the administration of the Lord's Supper and shall aid the pastor in the oversight of the spiritual affairs of the Church.

IV.—The Clerk.

The clerk shall keep records of all business meetings, together with an accurate roll of members, and a list of admissions, dismissions, baptisms, marriages and funerals. He shall record the same in a suitable book, to be the property of the Church and to be subject at all times to the use of the Church and its officers.

V.—Treasurer.

The treasurer shall keep the moneys of the Church separate from his own and all others moneys, and shall render account annually and whenever the Church shall so request.

VI.—Other Organizations.

The Sunday School and all other affiliated organizations shall be under control of the Church; and this work shall be counted a part of the work of the Church.

VII.—Government.

In all matters of government not provided for in this constitution and by-laws, this Church shall be governed by established Congregational usage.

Part 4

A Book of Public Services

Containing

Liturgical Forms and Practical Suggestions

for use in

Public Worship

and for

Special Occasions

PART IV.

A BOOK OF PUBLIC SERVICES

LITURGICAL FORMS

AN ORDER FOR THE BREAKING OF GROUND FOR A CHURCH EDIFICE

The people, being assembled where the church edifice is to be erected, will stand while the minister repeats the following sentences:

The heaven, even the heavens are the Lord's, but the earth hath he given to the children of men. Psalm 115:16.

Is not the Lord, your God, with you, and hath he not given you rest on every side? Now set your heart and your soul to seek the Lord, your God: arise, therefore, and build ye the sanctuary of the Lord God. 1 Chronicles 22:19.

Then may be offered the following or other suitable Invocation:

Almighty God, our Father: The earth is Thine and the fulness thereof. Thou hast made it fruitful and filled it with beauty; and hast taught us to occupy the earth and subdue it, and to pray that Thy Kingdom may come, as in heaven so on earth. Consecrate this spot of ground which we set apart in the midst of Thy vineyard. Accept the sacrificial act by which we break this sod. Sow here the good seed of the Kingdom, and bring forth in this place the rich fruitage of an abundant spiritual harvest to the honor of Thy great name. Amen.

Then let the minister read the lesson from the Holy Scripture in Genesis 28:10-22, or lead in the responsive reading of the 24th Psalm.

Then may follow the singing of an appropriate hymn, as "The Church's One Foundation."

Then may follow any statement that should be made concerning the building to be erected.

After this the minister taking the spade and setting it in the earth shall offer prayer before the lifting of the spade or the removal of the sod, and he, or some person especially chosen, shall remove the first spadeful of earth. After this in succession may follow other officers of the church, or persons chosen to participate in the ceremony. Each one of them shall remove a spadeful of earth with an appropriate verse of Scripture.

The service shall close with the benediction.

AN ORDER FOR THE LAYING OF THE CORNER STONE OF A CHURCH

The people being assembled at the place where the building is to stand and the stone having been duly prepared, the minister shall read the following sentences:

Except the Lord build the house, they labor in vain that build it. (Psalm 127:1.)

Let thy work appear unto thy servants and thy glory unto their children: and let the beauty of the Lord, our God, be upon us, and establish thou the work of our hands upon us; yea, the work of our hands establish thou it. (Psalm 90:16-17.)

Then may be offered the following or other suitable invocation:

Almighty God, the Rock of Ages, on thee we build all our hopes for this life and that which is to come. Other foundation we would not seek to lay than that is laid, which is Jesus Christ; and we are to build upon this Corner Stone a holy temple to the living God. Accept the act by which we lay this corner stone in Zion. May the walls of this building rise in security and in beauty; and may the hearts of these, thy people, be fitly joined together into a living temple, builded upon the foundation of the apostles and prophets, Jesus Christ being the chief corner stone. Amen.

Then may be read responsively Psalm 122 or Psalm 132, and the congregation may join in the Lord's Prayer.

Then may be sung an appropriate hymn, as "I Love Thy Kingdom, Lord."

Then may be produced the box that is to be deposited within or beneath the stone and a list of its contents may be read.

Then shall the minister, or other person appointed, take

the trowel and use it before the stone is lowered into its place. When the workmen have lowered the stone and have found it to be level and plumb, the minister striking it thrice with the trowel shall say:

Behold, I lay in Zion a chief corner stone, elect and precious: He that believeth on me shall not be confounded. Other foundation can no man lay than that which is Jesus Christ, and ye are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone.

Then shall prayer be offered and after it may follow a suitable address and an offering in aid of the building.
Then may be sung a suitable hymn and the service shall conclude with the benediction.

AN ORDER FOR THE DEDICATION OF A CHURCH.

The congregation being duly assembled shall rise, and the following Psalm shall be read responsively by the minister and the people.

Or, if so desired, the ministers taking part in the service shall enter at the door, where they shall be received by the trustees and deacons, and proceed with them up the aisle, reciting responsively the following Psalm, the presiding minister leading:

The earth is the Lord's, and the fulness thereof: the world, and they that dwell therein;

For he hath founded it upon the seas, and established it upon the floods.

Who shall ascend into the hill of the Lord: or who shall stand in his holy place?

He that hath clean hands and a pure heart: who hath not lifted up his soul unto vanity, nor sworn deceitfully;

He shall receive the blessing from the Lord, and righteousness from the God of his salvation;

This is the generation of them that seek him: that seek thy face, O Jacob.

Lift up your heads, O ye gates: and be ye lifted up, ye everlasting doors: and the King of glory shall come in.

Who is this King of glory?

The Lord strong and mighty: the Lord mighty in battle.

Lift up your heads, O ye gates: even lift them up, ye everlasting doors: and the King of glory shall come in.

Who is this King of glory?

The Lord of hosts: he is the King of glory.

Glory be to the Father, and to the Son, and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

Then may be offered the following or other suitable invocation:

Almighty God, who dwellest not in temple made with hands; and whose shrine is in the souls of those who worship Thee in spirit and in truth; grant that what we dedicate this day be not alone these perishable walls, but that our own lives may be consecrated anew. Let Thy glory fill this church and the abiding temple of our lives. In the name of Jesus Christ our Lord, Amen.

Then may be sung an appropriate hymn or anthem, after which may be read the Lesson from Holy Scripture.

The following are suggested:

The words of King David to Solomon, his son, concerning the Temple of God. 1 Chronicles 29:1-20.

The Prayer of Solomon at the Dedication. 2 Chronicles 6.

The One Foundation. 1 Corinthians 3.

In the dedication of a rebuilt or enlarged church an appropriate selection may be made in Haggai 2.

There may follow a suitable hymn and an appropriate address; and, if desired, an offering for the building fund.

The Act of Dedication.

The people will stand and join in the following responsive service:

Minister: Surely the Lord is in this place.

Congregation: This is none other but the house of God, and this is the gate of Heaven.

Minister: Surely goodness and mercy shall follow me all the days of my life.

Congregation: And I will dwell in the house of the Lord forever.

Minister: But who am I, and what is my people, that we should be able to offer so willingly after this sort?

Congregation: O Lord our God, all this store that we have prepared to build thee an house for thine holy name cometh of thine hand, and is all thine own.

Minister: The Lord hath said that he would dwell in the thick darkness. But I have built thee an house of habitation, and a place for thee to dwell in.

Congregation: But will God in very deed dwell with men on the earth? behold, heaven and the heaven of heavens cannot contain thee; how much less this house which I have builded!

Minister: Thus saith the Lord, I have heard thy prayer, and have chosen this place to myself for an house of sacrifice.

Congregation: For now have I chosen and hallowed this house, that my name may be there forever: and mine eyes and mine heart shall be there perpetually.

Minister: Now, O my God, let, I beseech thee, thine eyes be open, and let thine ears be attent, unto the prayer that is made in this place.

Congregation: Now therefore arise, O Lord God, into thy resting place, thou, and the ark of thy strength: let thy priests, O Lord God, be clothed with salvation, and let thy saints rejoice in goodness.

Minister: To the glory of God, our Father, by whose favor we have built this house; to the honor of Jesus, the Christ, the Son of the living God, our Lord and Saviour; to the praise of the Holy Spirit, source of life and Light;

Congregation: We dedicate this house.

Minister: For worship in prayer and song; for the ministry of the Word; for the celebration of the holy sacraments;

Congregation: We dedicate this house.

Minister: For comfort to those who mourn; for strength to those who are tempted; for help in right living;

Congregation: We dedicate this house.

Minister: To the memory of our beloved dead, to the gentle and true of former times, to all who have unloosed the bonds of ignorance and wrong;

Congregation: We dedicate this house.

Minister: To the welfare of the living; to those whose ways are good and those whose ways are evil; to the strong souls that stoop to share the burden of their fellows; to the weak and defenseless; to the darkened mind, the tempted heart, the life weary and heavy-laden, and to all human need;

Congregation: We dedicate this house.

Minister: To the ministry of the strong to the weak; to the bringing of light in darkness; to the giving of hope, courage, and spiritual health to all human hearts;

Congregation: We dedicate this house.

Minister: To the proclamation of the truth that sets men free; to the liberty of the sons of God; to reverence for all worth of the past; and to the eager acceptance of all good which the future may unfold;

Congregation: We dedicate this house.

Minister: For the sanctification of the family; for the guidance of childhood; for the salvation of men;

Congregation: We dedicate this house.

Minister: For the fostering of patriotism; for the training of conscience; for aggression against evil;

Congregation: We dedicate this house.

Minister: For the help of the needy; for the promotion of brotherhood; for bringing in the Kingdom of God;

Congregation: We dedicate this house.

Minister: As a tribute of gratitude and love, a free will offering of thanksgiving and praise, from those who have tasted the cup of thy salvation, and experienced the riches of thy grace;

Congregation: We, the people of this church and congregation, now consecrating ourselves anew, dedi-

cate this entire building in the name of the Father, and of the Son, and of the Holy Ghost. Amen.

Choir and Congregation: Glory be to the Father, and to the Son, and to the Holy Ghost; As it was in the beginning, is now, and ever shall be, world without end. **Amen.**

Then may be offered the Prayer of Dedication.

Then may be sung an appropriate hymn.

The services may conclude with the Benediction.

AN ORDER FOR THE CONSECRATION OF A FOREIGN MISSIONARY, APPROVED AND EMPLOYED BY THE AMERICAN BOARD

The Commission is usually presented in connection with a church service by an officer of the Board, or some person designated for that purpose by the Prudential Committee. It is customary for the presentation to come immediately after an appropriate sermon. The candidate should stand before the pulpit and the representative of the Board on the same level. After such remarks as may seem advisable, the following form should be used:

And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. (Matthew 28:18-20.)

The representative of the Board shall then address the candidate and say:

You have listened to the command which Christ gave to His first disciples and which constitutes His church a missionary church in all ages. You believe that this command applies to all followers of Christ today, and

that it is incumbent upon them, in so far as may be possible, to devote their lives to the extension of His Kingdom in the earth. Earnestly seeking to obey this command, you are convinced that it is your duty and privilege to engage in the service of Christ in a foreign land. You have heard the call of God sounding in the depths of your own soul and summoning you to this high endeavor. This call you have found to be confirmed by the circumstances of your life, the opinion of your friends, and the judgment of this Board. In recognition of these facts, and following as we believe the leadership of the Holy Spirit, we desire to set you apart to the work of a Foreign Missionary and to bestow upon you the Commission of the American Board.

In accepting the same do you give yourself unreservedly to the work of Christ in the land to which you may be designated? In humble reliance upon the divine help do you make it the purpose of your life to walk with Christ as His missionary, faithful in word and deed, and in hearty coöperation with your fellow-workers, under the direction of this Board?

Answer: I do.

I, then, by virtue of the authority bestowed upon me by the American Board of Commissioners for Foreign Missions, through its Prudential Committee, do present you with this Commission:

The American Board of Commissioners for Foreign Missions.

Boston, Massachusetts, U. S. A.

To All Who Read, Greeting in the Lord.

This certifies that ..... is appointed a Missionary of the Gospel of our Lord Jesus Christ in ..... Mission, under the rules and

regulations of the Board, and is entitled to all the rights and privileges attaching to that office.

Given on this .... day of .....

.....
Clerk of Prudential Committee.

.....
Corresponding Secretary.

..... President of Board,

Go ye therefore, and teach all nations.

After presenting the Commission to the missionary the representative of the Board may use the following benediction:

Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do His will, working in you that which is well pleasing in His sight, through Jesus Christ; to whom be glory for ever and ever. Amen.

Then should follow the Prayer of Consecration.

OTHER SERVICES

For Orders of Service for the Consecration of Licentiates for the Ministry, Ministers of the Gospel, Deacons and other church officers, see pages 217-225.

INFANT BAPTISM

While the baptism of children may be performed at home, it is suitable that as a rule the children be brought to the Church, and publicly dedicated at the altar of God.

If either parent is a professing Christian the right of the child to baptism is conceded. Congregational churches differ somewhat in their practice when neither parent is a member of the Church. It is the custom of many of our churches to receive for baptism all infants whose parents will assent to the covenant contained in the baptismal service. It is well that the substance of the same covenant be incorporated into the baptismal

certificate. Each minister should have his own certificate, neatly printed on good paper. A baptismal certificate has great value in law, in questions of legitimacy and inheritance; and it can be made to have large value in the spiritual life of the home.

AN ORDER FOR THE ADMINISTRATION OF BAPTISM TO INFANTS

Opening Sentences.

To be read by the Minister or chanted by the choir as the parents come forward with their children.

1. And Jesus said, Suffer little children,
   And forbid them not to come unto me;
   For of such is the kingdom of heaven.

2. He shall feed his flock like a shepherd;
   He shall gather the lambs with His arm
   And carry them in His bosom.

3. I will pour my Spirit upon thy seed,
   And my blessing upon thine offspring;
   And they shall spring up as among the grass,
   As willows by the water-courses.

4. The promise is unto you and to your children;
   And the righteous God keepeth covenant
   Unto all generations. Amen.

The pastor or officiating clergyman shall then read to those who present their children for baptism the following:

Covenant of Parents.

These children, whom God has given to you, you now bring unto Him, that you may consecrate them to Him, and enter into covenant with Him in their behalf, engaging to be faithful to them in all spiritual things, and to seek by prayer, by instruction in the Scriptures, by admonition, by persuasion, and especially by a

godly life and conversation conservation, to lead them to a saving knowledge of Christ; and you recognize in this rite of Baptism the seal of that covenant, and the sign of the spiritual cleansing which it typifies?

Answer: We do.

The Baptism.

Then shall the minister, receiving each child in turn from the parents, hold the child in his arms, and say to the parents:

Will you now name this child?

One of the parents shall speak audibly the name of the child; and the minister, taking water, shall place it upon the head of the child, and calling the child by the name that has been given, shall say:

N——, I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost. Amen.

The rite of Baptism having been administered, the Church shall arise and repeat the following

Covenant of the Church.

We also, as your fellow members in this Church of Christ, do join with you in the covenant which you make this day in behalf of these your children. We recognize our relation to them as in a peculiar sense the children of the Church, desiring with you to watch over them, and to care for all their spiritual interests, laboring and praying for their salvation, that they may early become the subjects of that inward grace whose outward sign they have now received.

Prayer.

The Minister may offer a brief prayer for the children and their parents. The following or similar words may be employed:

Almighty God, the God of our fathers, we pray thee to be also the God of our children. We thank thee that thou art our Father, and that in thee the whole family of heaven and earth is named. Give grace to these parents that they may faithfully perform their promises

in behalf of these their children: and grant thy blessing to abide upon these little ones, that they may be true children of the covenant, heirs of God, and joint heirs with Jesus Christ. Amen.

RECESSIONAL.

After prayer by the Minister, the following chant shall be sung, while the parents and children retire:

1. Then will I sprinkle clean water upon you,
   And ye shall be clean;
   A new heart also will I give you,
   And a new spirit will I put within you.

2. The mercy of the Lord is from everlasting to everlasting
   Upon them that fear Him,
   And his righteousness unto children's children.

3. To such as keep his covenant,
   And to those that remembers his
   Commandments to do them. Amen.

CERTIFICATE OF BAPTISM

"And Jesus said, suffer little children and forbid them not to come unto me, for of such is the Kingdom of Heaven."

This is to certify that ....., born at ....., on ..... (son or daughter) of ....., was by me, ..., pastor of the Congregational Church in ....., dedicated to God in Baptism, in accordance with the ordinance of the Church and the covenant of his (or her) parents, on ....., the .... day of ....., in the year of our Lord one thousand nine hundred and .....

.....

Pastor.

Covenant of the Parents.

We, the parents of the child above named, hereby covenant with God and with the Church and with each other, to be faithful to this child in all spiritual things and to seek by prayer, by instruction in the Scriptures, by admonition, by persuasion, and especially by a Godly life and conversation, to lead this child to a saving knowledge of Christ; and we recognize in this rite of baptism the seal of that covenant and the sign of the spiritual cleansing which it typifies.

. . . . . .

. . . . . .

"That they may learn to fear me all the days that they shall live upon the earth, and that they may teach their children."

AN ORDER FOR THE CONFIRMATION OF BAPTISMAL VOWS

Children who have been baptized and nurtured in the Church are not to be regarded as without the covenant; but are to be cherished and instructed in the expectation that on their arrival at a suitable age they will gladly enter into fellowship in the Church. For such there may appropriately be arranged an order of service distinct from that employed for others who are to be received into the Church.

In preparation for their reception the minister may profitably hold a special class for their instruction during the weeks of the winter and spring, and on Easter, or Children's Day, or at a Communion service may read the names of those baptized children who have been instructed, examined and approved for membership. They will come forward and stand before the pulpit while the minister addresses them.

Dearly Beloved, in your infancy you were brought to the house of God by your parents, who presented you at the altar of the Lord, and entered into covenant with God in your behalf. They promised God and the Church that they would be faithful to God and to you:

that they would teach you the truths of our holy faith and endeavor so to guide you both by precept and example so that you should be surrounded by influences favorable to your salvation. In the days of your early childhood your parents, loving you and seeking your good in all things, planned for your education, your prosperity, and your spiritual good. The time has come for you to consider the promises which they made to God on your behalf, and to make those promises your own.

Do you now, in the presence of God and in his holy Church, ratify and confirm the vows of your baptism, and promise to serve the Lord, and keep his commandments all the days of your life?

Answer: I do.

Do you accept the covenant of this Church, of which you are now to become a member, and promise to be faithful to its teachings, and to submit to its government and discipline until you are regularly dismissed therefrom?

Answer: I do.

Then the minister (laying his hand, if such be his discretion, upon the head of every one in order kneeling before him) shall say:

Defend, O Lord, this thy child with thy heavenly grace; that he may continue thine forever; and daily increase in thy Holy Spirit more and more, until he come unto thy everlasting kingdom. Amen.

Let us pray.

Almighty God, our heavenly Father, we give thee hearty thanks and praise that thou hast not withheld thy loving kindness from these thy children, but hast given them shelter within the covenant of thy peace, and makest them to sit down at thy table. We entreat thee of thy great mercy to perfect in them the good work thou hast begun; that they, being defended by

thy fatherly hand, and strengthened with power through thy Spirit in the inward man, may be enabled to keep this covenant in the name of our Lord Jesus Christ. Amen.

Then the minister may give to each the right hand of fellowship; and the church may express its welcome in the form of its reception of members; and the service may conclude with this benediction:

Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy; to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen.

AN ORDER FOR THE ADMINISTRATION OF BAPTISM TO ADULTS

The Candidates appearing before the Minister, he shall say,

Hear the words of our Lord and Saviour to his disciples, before his ascension to the right hand of God:

"All power is given unto me in heaven and in earth. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world."

Doubt ye not, therefore, but earnestly believe, that he will number among his people those who truly repent and come unto him by faith; and that this Baptism with water in his name shall be unto them the seal of the washing away of their sins, their engrafting and their regeneration by his Holy Spirit.

The Minister shall then say to the Persons to be baptized, and each one shall answer, as follows:

Dearly beloved, who are come hither desiring to be baptized, you are now faithfully, for your part, in the presence of God and his congregation, to promise and answer to the following questions:

Question: Do you receive and profess the Christian

faith, and in this faith do you desire to be baptized?

Answer: I do.

Question: Do you confess your sins, and turn from them with godly sorrow, and put all your trust in the mercy of God, which is in Christ Jesus; and do you promise in his strength to lead a sober, righteous, and godly life?

Answer: I do.

Then, all present reverently standing, the Person to be baptized will kneel down, and the Minister, pronouncing his name, shall pour or sprinkle water upon his forehead, saying,

N——, I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost. Amen.

Then the Minister shall say,

We receive this person into the congregation of Christ's flock; in the confidence that he shall never be ashamed to confess the faith of Christ crucified, and to continue Christ's faithful soldier and servant unto his life's end.

Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy; to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen.

AN ORDER FOR ADMISSION TO THE CHURCH.

The persons to be received on confession of their faith, coming, as their names are called, before the congregation, the Minister may repeat the following or other Scripture passages:

What shall I render unto the Lord for all his benefits toward me? I will take the cup of salvation, and call upon the name of the Lord. I will pay my vows unto the Lord now in the presence of all his people.

Whosoever, therefore, shall confess me before men, him will I confess also before my Father, which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father, which is in heaven.

For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.

The Minister shall then say:

Dearly Beloved, called of God to be his children through Jesus Christ, we give hearty thanks to him, who, by his Spirit, has opened your eyes to see and your hearts to receive Jesus as your Saviour and Lord, and who has inclined you to present yourselves at this time to make confession of him.

With the saints of old, with the Church throughout the world, and with us, your fellow believers, you join in humbly and heartily confessing your faith in the Gospel, and join in this confession and covenant:

Confession.

You confess your reverent love and faith toward God, your Heavenly Father, and toward the Lord Jesus Christ, your Blessed Saviour, and toward the Holy Spirit, your Divine Comforter.

You gratefully accept his Word as a message of love from him, revealing to us the things which we most need and desire to know respecting his character and will, and respecting our obligations to him.

You confess your sins, and receive with implicit trust the offers of forgiveness which he has made to us in his word; look confidently to him, who is the resurrection and the life, to save us from the second death, and to grant us an inheritance in his everlasting kingdom.

Thus you confess?

Answer: I do.

Covenant.

Thus confessing and obeying Christ, and having already consecrated yourselves unreservedly to him, you now renew that consecration in the presence of

these witnesses, declaring the Lord Jehovah to be your God, the object of your supreme affection, and your portion forever. You solemnly surrender yourselves to Him as your only rightful sovereign. You devote to his service all your faculties, powers and possessions, promising to make his will the constant rule of your life, and his glory the ultimate end of all your actions.

In accordance with these purposes, you do now unite yourselves with this Church of Christ, engaging to maintain and submit to its government and discipline, to coöperate with it in all good enterprises, and to promote, to the utmost of your power, its purity, its peace, and its prosperity.

Trusting in the grace of God, you thus covenant and engage?

Answer: I do.

COVENANT OF THE CHURCH.

Here the Church will arise and say:

We then affectionately receive you as members with us of the Church of Christ. We bid you welcome, in His name, to all the blessings and privileges which are connected with this divine institution. We tender to you our Christian communion and most cordial fellowship, cherishing a fraternal interest in your spiritual welfare, and desiring to aid you, by our sympathies, our counsels, and our prayers, in discharging the responsibilities which you have this day assumed.

The Minister will give to each one the right hand of fellowship, with an appropriate greeting or a verse of Scripture; and may conclude the services with the Aaronic Benediction.

Then may follow the Lord's Supper.

THE LAW CONCERNING MARRIAGE

Essential Points to Be Observed.

Before a minister solemnizes any marriage he should familiarize himself with the laws of the State in which the marriage is to be performed. In some States it is required that a minister himself be registered and have a license, the number of which must be recorded on every marriage certificate issued by him. In a larger number of States a license must be issued to each couple; and the laws covering the issue of this license vary.

If a minister performs a marriage without legal warrant, the marriage is valid, but the minister himself is subject to fine or imprisonment.

No particular form of words for solemnizing a marriage is required. Any form is valid in law which provides for the mutual agreement of the parties before witnesses that they take each other as husband and wife, and the official declaration made at the time by a person authorized to solemnize marriages that they are united in matrimony. In most States there must be witnesses.

The following conditions must be observed by contracting parties:

1. They must be willing to marry each other.
2. They must be of sound mind.
3. They must be of legal age, or if under age must have the written consent of parents or guardians.
4. They must not be of close kin. In some States first cousins are not permitted to marry.
5. Neither must at the time be legally married to any other living person.

The above essentials being complied with, any form or act, however simple, by which the two consent to take each other as husband and wife, in the presence of witnesses, and by which the magistrate or minister declares them so to be, is valid in law. It is not even necessary that they speak, provided they join hands, give and receive a ring, or by some other specific act answer a direct question concerning their willingness so to marry each other.

Nevertheless in the interests of good order, and to invest so important a contract with appropriate and religious significance, regard should be had for a digni-

fied ceremonial. The most important interest of the public in the marriage is the matter of publicity. Society has a right to know who are to be recognized as living in the family relation. Great care should be taken, therefore, with all records of marriages. The minister should keep a record of his own; a record should be furnished to the authority who issues the license; and a certificate should be given to the contracting parties.

It will be convenient for a minister to have two forms for marriage services. One may appropriately be an adaptation of the Episcopal service, omitting some of its antiquated phraseology and its reference to Isaac and Rebecca, and the irritating and needless word "obey." The other may be a simpler form for home weddings.

THE PROCESSION, GROUPING AND RECESSION

The order in which the bridal party enters and leaves the Church varies, and its arrangement is not the special responsibility of the minister. But as young people frequently appeal to him for suggestions, the following diagram may be of service to young ministers. It is arranged for a bridal party with four ushers and the same number of bridesmaids, and may readily be adapted to a smaller or larger number, and to various situations:

Recession.		Procession.	
G	B	BF	B
K	MH	MH	
U4	M3	RB	
U3	M4	M3	M4
U2	M1	M1	M2
U1	M2	U3	U4
FG1	FG2	U1	U2
RB		FG1	FG2
BF	BM		
GF	GM		
M	MW		

At the Altar.

U = Usher; M = Bridesmaid; RB = Ring-bearer: K= Best Man; MH = Maid of Honor; Fg = Flower Girl; G = Groom; B = Bride; BF = Bride's Father; BM = Bride's Mother; GF = Groom's Father; GM = Groom's Mother. The minister may retire by the way in which he entered; or, in case of the marriage of members of his own congregation, may walk out with his own wife at the end of the bridal party as it retires.

AN ORDER FOR THE SOLEMNIZATION OF MATRIMONY

Recommended for Church Services.

At the day and time appointed for solemnization of matrimony, the persons to be married shall come into the body of the church, or shall be ready in some proper house, with their friends and neighbors; and there standing together, the man on the right hand and the woman on the left, the minister shall say:

Dearly beloved, we are gathered together here in the sight of God, and in the face of this company, to join together this Man and this Woman in holy Matrimony; which is an honorable estate, instituted of God in the time of man's innocency: which holy estate Christ adorned and beautified with his presence and first miracle that he wrought in Cana of Galilee, and is commended of Saint Paul to be honourable among all men: and therefore is not by any to be entered into unadvisedly or lightly; but reverently, discreetly, advisedly, soberly, and in the fear of God. Into this holy estate these two persons present come now to be joined. If any man can show just cause, why they may not lawfully be joined together, let him now speak, or else hereafter forever hold his peace.

And also speaking unto the persons who are to be marrie
he shall say:

I require and charge you both, as ye will answer a
the dreadful day of judgment when the secrets of a
hearts shall be disclosed, that if either of you kno
any impediment, why ye may not be lawfully joine
together in Matrimony, ye do now confess it. For b
ye well assured, that if any persons are joined togethe
otherwise than as God's Word doth allow, their ma
riage is not lawful.

The minister, if he shall have reason to doubt of the lav
fulness of the proposed marriage, may demand sufficier
surety for his indemnification; but if no impediment sha
be alleged, or suspected, the minister shall say to the man

M——. Wilt thou have this Woman to thy wedde
wife, to live together after God's ordinance in the hol
estate of Matrimony? Wilt thou love her, comfor
her, honor, and keep her in sickness and in health
and, forsaking all others, keep thee only unto her, s
long as ye both shall live?

The man shall answer:

I will.

Then shall the minister say unto the woman:

N——. Wilt thou have this Man to thy wedded hus
band, to live together after God's ordinance in the hol
estate of Matrimony? Wilt thou love him, honor hin
cherish and comfort him in sickness and in health; and
forsaking all others, keep thee only unto him, so lon
as ye both shall live?

The woman shall answer:

I will.

Then shall the minister say:

Who giveth this Woman to be married to this Man

Then shall they give their troth to each other in thi
manner. The minister, receiving the woman at her father'
or friend's hands, shall cause the man with his right han
to take the woman by her right hand, and to say after hi
as followeth:

I, M——, take thee N——, to my wedded Wife, t

have and to hold from this day forward, for better, for worse, for richer for poorer, in sickness and in health, to love and to cherish, till death us do part, according to God's holy ordinance; and thereto I plight thee my troth.

Then shall they loose their hands; and the woman with her right hand taking the man by his right hand, shall likewise say after the minister:

I, N——, take thee M——, to my wedded Husband, to have and to hold from this day forward, for better for worse, for richer for poorer, in sickness and in health, to love, cherish, and to obey, till death us do part, according to God's holy ordinance; and thereto I give thee my troth.

Then shall they again loose their hands; and the Man shall give unto the woman a ring. And the minister taking the ring shall deliver it unto the man, to put it upon the fourth finger of the woman's left hand. And the man holding the ring there, and taught by the minister, shall say:

With this Ring I thee wed, and with all my worldly goods I thee endow: In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

Then, the man leaving the ring upon the fourth finger of the woman's left hand, the minister shall say:

Let us pray.

Our Father, who art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done on earth, As it is in heaven. Give us this day our daily bread. And forgive us our tresspasses, As we forgive those who trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

O eternal God, Creator and Preserver of all mankind, Giver of all spiritual grace, the Author of everlasting life; Send thy blessing upon these thy servants, this man and this woman, whom we bless in thy Name; that they may surely perform and keep the vow and covenant betwixt them made (whereof this Ring given and received is a token and pledge), and may ever

remain in perfect love and peace together, and live according to thy laws; through Jesus Christ our Lord. Amen.

Then shall the minister join their right hands together, and say:

Those whom God hath joined together let no man put asunder.

Then shall the minister speak unto the company:

Forasmuch as M—— and N—— have consented together in holy wedlock, and have witnessed the same before God and this company, and thereto have given and pledged their troth, each to the other, and have declared the same by giving and receiving a Ring, and by joining hands; I pronounce that they are Husband and Wife, In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

And the minister shall add this blessing:

The Lord God Almighty bless, preserve, and keep you; the Lord mercifully with his favor look upon you, and fill you with all spiritual benediction and grace; that ye may so live together in this life, that in the world to come ye may have life everlasting. Amen.

A SIMPLER ORDER FOR THE SOLEMNIZATION OF MATRIMONY

Where a wedding is to be performed at home and it is desired to be done with dignified simplicity, the following form may be employed:

The persons to be married standing, facing the minister, he shall first address the company, and shall say:

Dearly beloved, we are gathered together here in the presence of God and in the face of this company, to join together this man and this woman in Holy Matrimony; which is an honorable estate, instituted of God in the time of man's innocency, and adorned by our Lord Jesus Christ by his presence and the first miracle that he wrought in Cana of Galilee, and is commended

by the Apostle Paul to be honorable among all men; and therefore is not by any to be entered upon lightly and unadvisedly, but revently, soberly, discreetly and in the fear of God. Into this goodly estate these two persons present come now to be joined; and we are here to wish them joy as they go forth to the establishment of a new home.

Then shall the minister, calling him by his first name, address the man, saying:

M——, wilt thou have this woman to thy wedded wife, to live together after God's own ordinance in the holy estate of matrimony? Wilt thou love her, cherish her, honor her and protect her in sickness and in health, and forsaking all others keep thee only unto her so long as you both shall live?

The man shall answer:

I will.

Then shall the minister say to the woman:

N——, wilt thou have this man to thy wedded husband, to live together after God's own ordinance in the holy estate of matrimony? Wilt thou love him, honor him, cherish and comfort him in sickness and in health, and forsaking all others keep thee only unto him so long as you both shall live?

The woman shall answer:

I will.

When it is desired that the bride be given away, the minister shall ask:

Who giveth this woman to be married to this man?

The minister receiving the woman at her father's or friend's hands shall cause the man with his right hand to take the woman by her right hand and say after him, as follows:

I, M——, take thee, N——, to my wedded wife, to have and to hold from this day forward, for better for worse, for richer for poorer, in sickness and in health, to love and to cherish, until death us do part, according

to God's holy ordinance, and thereto I plight thee my troth.

While they still hold each other's hands, the woman shall say after the minister:

I, N——, take thee, M——, to my wedded husband, to have and to hold, from this day forward, for better for worse, for richer for poorer, in sickness and in health, to love and to cherish until death us do part, according to God's holy ordinance, and thereto I give thee my troth.

Then may the man produce a ring and hand it to the minister and the minister taking the ring shall deliver it to the man to put upon the fourth finger of the woman's left hand, and the man during the act of placing the ring shall say after the minister:

With this ring I thee wed, and with all my wordly goods I thee endow, in the name of the Father, and of the Son, and of the Holy Ghost. Amen.

Then shall the minister speak unto the company:

For as much as M—— and N—— have promised to be faithful and true each to the other, and have witnessed the same before God and this company by giving and receiving a ring and by joining hands, now therefore, in accordance with the laws of God and the State of ....., I pronounce them husband and wife. Those whom God hath joined together let no man put asunder. Let us pray.

Then shall they kneel and the minister shall offer prayer, and the prayer may conclude with the following blessing:

The Lord God Almighty, bless, preserve and keep you. The Lord with his favor mercifully look upon you and fill you with all spiritual benediction and grace that ye may so live together in this life that in the world to come ye may have life everlasting, through Jesus Christ, our Lord. Amen.

CERTIFICATE OF MARRIAGE.

This is to certify that, in accordance with the Laws of God and of the State of ....., Mr. ...., of ....., and M.... ...., of ....., were by me, ..., a minister of the gospel, united in Holy Matrimony, at ....., in the County of ..... and State of ....., on the ..... day of ....., in the year of our Lord one thousand nine hundred and .....

The marriage above was performed by virtue of a License duly issued by the Clerk of the Court of ..... County and of the State above named, the said License Number .... bearing date .....

.....

.....

.....

.....

.....

Witnesses.

AN ORDER FOR THE BURIAL OF THE DEAD.

Where the funeral service is held in the house, the minister should take his place as near as he conveniently may to the head of the coffin. Where the body is borne to the church, the minister and those who assist him may meet the body at the church door and precede it up the aisle. If the service be at the grave, the minister should meet the coffin at the place where it is removed from the hearse and precede it as it is carried to the grave.

Standing before the coffin in the home, or preceding it in the church or cemetery, the minister will say, or the choir may sing:

Hear ye the word of the Lord, saying, I am the Resurrection and the Life. He that believeth in Me, though he were dead, yet shall he live; and whosoever loveth and believeth in me shall never die. (John 11:25, 26.)

I know that my Redeemer liveth and that he shall stand at the latter day upon the earth, and after death

hath destroyed this body yet apart from my flesh I shall see God, whom I shall see for myself and mine eye shall behold and not another. (Job 19:25-27.)

The Lord hear thee in the day of trouble. The name of the God of Jacob defend thee. Send thee help from the sanctuary and strengthen thee out of Zion. (Ps. 20:1-2.)

We brought nothing into this world and it is certain we can carry nothing out. (1 Timothy 6:7.) The Lord gave and the Lord hath taken away. Blessed be the name of the Lord. (Job 1:2.)

Then may follow the Scripture Lesson from the 39th Psalm, the 15th Chapter of 1 Corinthians, and from the Book of Revelation as follows:

Lord, make me to know mine end,
And the measure of my days, what it is;
Let me know how frail I am.
Behold, thou hast made my days as handbreadths;
And mine age is as nothing before thee:
Surely every man at his best estate is altogether vanity
Surely every man walketh in a vain shew:
Surely they are disquieted in vain:
He heapeth up riches, and knoweth not who shal
gather them.
And now, Lord, what wait I for?
My hope is in thee.
Deliver me from all my transgressions:
Make me not the reproach of the foolish.
I was dumb, I opened not my mouth;
Because thou didst it.
Remove thy stroke away from me:
I am consumed by the blow of thine hand.
When thou with rebukes dost correct man for iniquity
Thou makest his beauty to consume away like a moth
Surely every man is vanity.
Hear my prayer, O Lord, and give ear unto my cry

Hold not thy peace at my tears:
For I am a stranger with thee,
A sojourner, as all my fathers were.
O spare me, that I may recover strength,
Before I go hence, and be no more.

Psalm 39:4-13.

But some one will say, How are the dead raised? and with what manner of body do they come? Thou foolish one, that which thou thyself sowest is not quickened, except it die: and that which thou sowest, thou sowest not the body that shall be, but a bare grain, it may chance of wheat, or of some other kind; but God giveth it a body even as it pleased him, and to each seed a body of its own. There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory. So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption: it is sown in dishonour; it is raised in glory: it is sown in weakness: it is raised in power: it is sown a natural body; it is raised a spiritual body. If there is a natural body, there is also a spiritual body.

Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. Behold, I tell you a mystery: We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. But when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall come to pass the saying that is written, Death is swallowed up in victory. O death, where is thy victory? O

death, where is thy sting? The sting of death is sin; and the power of sin is the law: but thanks be to God, which giveth us the victory through our Lord Jesus Christ. Wherefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not vain in the Lord.—From I. Corinthians 15.

And I saw a new heaven and a new earth: for the first heaven and the first earth are passed away; and the sea is no more. And I saw the holy city, new Jerusalem, coming down out of heaven from God, made ready as a bride adorned for her husband. And I heard a great voice out of the throne saying, Behold, the tabernacle of God is with men, and he shall dwell with them, and they shall be his peoples, and God himself shall be with them, and be their God: and he shall wipe away every tear from their eyes; and death shall be no more; neither shall there be mourning, nor crying, nor pain, any more; the first things are passed away, and he that sitteth on the throne saith, Behold, I make all things new.—Revelation 21: 1-5.

And he showed me a river of water of life, bright as crystal, proceeding out of the throne of God and of the Lamb, in the midst of the street thereof. And on this side of the river and on that was the tree of life, bearing twelve manner of fruits, yielding its fruit every month: and the leaves of the tree were for the healing of the nations. And there shall be no curse any more: and the throne of God and of the Lamb shall be therein: and his servants shall do him service; and they shall see his face; and his name shall be on their foreheads. And there shall be night no more; and they need no light of lamp, neither light of sun; for the Lord God shall give them light; and they shall reign for ever and ever.

And he said unto me, These words are faithful and true.—Revelation 22:1-6.

After this may follow an address, if one is expected; then should be offered the pastoral prayer; then may follow a hymn and the benediction.

SPECIAL SCRIPTURE SELECTIONS.

The foregoing passages of Scripture may be read appropriately at the funeral of any worthy person. But in addition to these passages may properly be read other words of Holy Scripture adapted to special cases.

For an Aged Person.

Psalm 90.
Luke 2:25-30.
2 Timothy 4:6-8.
Job 5:17-26.

For a Child.

2 Samuel 12:15-23.
1 Kings 17:17-24.
2 Kings 4:18-26.
Matthew 18:1-6, 10-14.
Mark 5:22-24, 35-43.
Mark 10:13-16.

For a Young Person.

Ecclesiastics 12.
Luke 7:11-16.

For a Good Woman.

Proverbs 31.
Acts 9:36-42.

For a Minister.

Isaiah 52:7-9.
2 Kings 2:9-12.
Isaiah 61:1-3.
Acts 7:55-60.
2 Peter 1:13-15.

For a Soldier.

2 Timothy 4:1-8.
Ephesians 6:10-19.

Words of Comfort.

Isaiah 54:7-13.
Hebrews 12:1-13.
1 Peter 4:12-14.
Psalm 27.

SERVICE AT THE GRAVE

The minister standing at the head of the grave may say

Man that is born of a woman hath but a short time to live, and is full of trouble. He cometh up, and is cut down, like a flower; he fleeth as it were a shadow and never continueth in one stay.

In the midst of life we are in death; and of whom may we seek for succor, but of Thee, O Lord, who for our sins art justly displeased?

Thou knowest, Lord, the secrets of our hearts; shut not Thy merciful ears to our prayers; but spare us Thou most worthy Judge eternal, suffer us not, at our last hour, for any pains of death, to fall from Thee.

Then while the body is lowered into the grave and earth or flowers are dropped upon it by some standing by, the minister shall say:

For as much as it has pleased Almighty God in His great mercy to take unto Himself the soul of our dear brother (or sister) here departed, we therefore commit his body to the ground; earth to earth, ashes to ashes dust to dust; in sure and certain hope of the Resurrection to eternal life through our Lord Jesus Christ when the earth and the sea shall give up their dead and the spiritual bodies of those who sleep in Him shall be made like unto the glorified body of our Lord according to the mighty working whereby He is able to subdue all things unto himself.

Then may the minister add this word of comfort:

I would not have you to be ignorant, brethren, concerning them that are asleep, that ye sorrow not as those sorrow who have no hope, for if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him to glory and to eternal life.

I heard a voice from Heaven saying unto me, "Write from henceforth, Blessed are the dead that die in the Lord; even so saith the Spirit, for they rest from their labors and their works do follow them."

Then may be offered the following or other short prayer, and the benediction:

Almighty God, with whom do live the spirits of those who depart hence in the Lord, and with whom the souls of the faithful, after they are delivered from the burden of the flesh, are in joy and felicity; We give thee hearty thanks for the good examples of all those thy servants, who, having finished their course in faith, do now rest from their labours. And we beseech thee, that we, with all those who are departed in the true faith of thy holy name, may have our perfect consummation and bliss, both in body and soul, in thy eternal and everlasting glory; through Jesus Christ our Lord. Amen.

May grace, mercy and peace, from God our Father, our Saviour, our Comforter, be with you all in life, in death and throughout the life everlasting. Amen.

SERVICE FOR TEMPORARY BURIAL

Where temporary interment is made in a vault or tomb, the minister may stand in the door of the tomb and conduct the service substantially as at the grave, with this change in the form of committal:

Forasmuch as it hath pleased Almighty God in His great mercy to take out of this world the soul of our brother departed, we lay his body here to be buried in the ground; then shall the dust return unto the earth as it was, but the spirit shall return to God, who gave it.

SERVICE FOR CREMATION

Where the service is conducted at a crematory, the same order may be used; but the words of committal may be as follows:

Forasmuch as it hath pleased Almighty God in His great mercy to take unto Himself the soul of our brother departed, we bear his body hence to the place prepared for it; that ashes may return unto ashes and dust to dust, and the imperishable spirit, refined as by fire, may be forever with the Lord.

AT THE BURIAL OF THE DEAD AT SEA

The same order may be used: but the words of committal may be as follows:

Forasmuch as it hath pleased Almighty God to take out of this world the soul of our brother departed (or, this child), we therefore commit his body to the deep; looking for the Resurrection of the dead, and the life of the world to come, through our Lord Jesus Christ; at whose coming in glorious majesty the sea shall give up her dead; and the mortal bodies of those who sleep in Him shall be changed, and made like unto His own glorious body; according to the mighty working whereby He is able to subdue all things unto Himself.

INDEX.

Address, what constitutes, 39.
Adjournment, 76.
Admission to the church, 103; form of, 282.
Advice in special cases; form of letter missive, 244.
Advice on internal dissension; form of letter missive, 245.
Alleged grievance; letter missive for ex-parte council, 247.
Alleged grievance; letter missive for a mutual council, 246; for ex-parte council, 247.
Amendments, 49.
Amendment, the amendment of an, 50.
Annual church meetings, 98.
Assemblies, government of, 19.
Association, acting as council, 151-156; form of letter, 248-9.
Associate membership, 110; form of letter, 254.
Association, the district, 127-145; churches in, 127; ministers in, 130-145; organization of, 129; incorporation of, 129; conduct of, 160-167.

Baptism, adult, 281.
Baptism, infant, 275; certificate of, 278.
Blanks, filling, 51.
Breaking ground for a church, form for, 267.
Burial Hill Declaration, 225.
Business, methods of introducing, 36.

Certificate of reception, 252.
Chair, see Moderator, 28-30.
Chair, appeal from decision, 63.
Chair, calling another member to, 30.
Christian union, forms of, 202-208.
Church committee, duties of, 235.
Church meetings, conduct of, 96-97.
Church officers, installation of, 225.
Church universal, the, 201.
Churches received from other denominations, 92.
Clerk, church, 234.
Commit, motion to, 53.
Committees, 79-81; church, 233-234.
Conference, the state, 157-159; conduct of, 160-163.
Confirmation of baptismal vows, 276.
Congregational law, 21.
Congregationalism, the newer, 209-213.
Constitution of a church, 231-239; a simpler form, 262.
Corner stone, form for laying of a, 268.
Corresponding members in an assembly, 33.
Council, form for record of, 255.
Council, national, 178-189.
Councils, ecclesiastical, 166-177.
Covenant of a church, 231.

Credentials, 33.
Credentials, form of, 261.
Creed of 1883, 227; Burial Hill, 225; a simple, 229.

Deacons, the installation of, 224, 225; duties of, 235.
Debate, to extend or limit, 56.
Decision, necessity for quick, 30.
Decision of the chair, appeal from, 63.
Dedication of a church, an order for the, 269.
Deposition from the ministry, 145-150.
Disbanding a church, 90.
Discipline, 111, 113, 238.
Discussion, rules governing, 39, 40.
Dismission and recommendation, 251.
Dismission to form new church, 251.
Dismission of pastor, 156; form of letter missive, 244.
Dismission of church members, 107, 110; forms, 250-253.
Dismission to unite with church to be formed, 250.
Dismission from one church to another, 251.
Dismission of organizations out of fellowship, 110, 252.
District association, 127-150; conduct of, 160-164.
Dividing a church, 92.
Doctrine, Congregational statements of, 225-230.
Dropping names from roll, 109.

Ecclesiastical assemblies, government of, 20.
Ex-parte councils, 173, 174.
Expulsion of church members, 113.
Evangelical alliance, 202.

Federal Council of Churches of Christ in America, 204-208.
Financial management, 98, 236.
Floor, right to the, 41-44.
Floor, yielding the, 41-43.
Funeral service, 293; at the grave, 298; temporary burial, 299; cremation, 299; at sea, 300.

Germane in an amendment, what is, 52.
Grievance, council to consider, 246-7.

Holy Catholic Church, the, 200-208.

Incidental questions, 47.
Incorporation of association or conference, 129.
Incorporation of a church, 93.
Indecorum, leave to speak after, 67.
Informal meetings, organization of, 23.
Installation, value of, 120.
Installation of a pastor; form of letter missive, 243.
International council, 197-199.

Lay preacher, certificate of licensure of, 258.
Letters of dismission and recommendation, 107, 251.
Letters without dismission, 110.
Letter missive, forms of, 239-253.
Libel, law of, 113; in case of minister, 123.
Licensing of candidates, forms for, 217-219.
Licensure, 128, 141, 142, 144; forms, 217-219.

Main question and to what motions it yields, 46.
Majority required for election, 70.
Majority rule, 105.
Marriage procession and recession, 286.
Marriage, service for the church, 287; a simpler form, 290; certificate, 292.
Marriage, the law of, 284.
Meetings for business, 237.
Meetings for worship, 237.
Members, duties of church, 107.
Membership, church, 102-115, 232, 233.
Membership in an assembly, 33; rights and duties, 34, 35.
Minister, the Congregational, 116-126.
Minority, rights of, 106.
Missionary, form for the consecration of a, 273.
Moderator, duties and privileges of, 28-30.
Modifying motions, classes of, 49.
Motion, withdrawal of, 62.
Motions, 36-38, 40.
Motions, forms of putting, 74, 75.
Motions, incidental, 60-64.
Motions not amendable, 51.
Motions not debatable, 40, 45.

Name of a church, 231.
National council, 178-189, 201; membership and officers, 179-184; temporary and permanent organization, 187-189; constitution and rules, 181, 190-196.
Non-members, discussion by, 34.

Objection to consideration of question, 61.
Officers of deliberative bodies, 28.
Officers other than moderator and scribe, 31.
Officers, church, 233.
Orders of the day, 60.
Order, points of, 63.
Ordination of minister, forms for, 220-223.
Ordination of minister, 128, 143, 144, 151-155; forms, 220-223.
Ordination, certificates of, 259, 260.
Ordination service, program for, 257.
Ordination without installation; form of letter missive, 242.
Ordination; form of letter missive, 241.
Organization of a church, 85-89, 239.
Organization of a church; form of letter missive, 239.
Organizations, church, 237.
Organization of District Association, 129.
Organizations, temporary and permanent, 24, 25.

Parliamentary law, origin and significance, 20.
Parliamentary inquiries, 62.
Papers, reading of, 62.
Parish or society, powers and limitations, 99-101.
Pastor, call of a, 260.
Pastor, duties of, 234.
Pastorate, termination of, 120.
Personal right, questions of, 65.
Previous question, 56; not in order in national council, 57.
Privileged questions, 47, 65.
Priority of business, 86.

Prudential committee, 234.
Postponement indefinite, 54.
Postponement to a certain time, 54.

Questions of privilege, 65.
Question open till both sides have voted, 72.
Question, the suppression of the, 61.
Question; out of its proper order, 61.
Quorum, 25-28.

Recess, 76.
Recognition of a church, 89, 240.
Recognition by moderator, 41.
Recommendation without dismission, 110, 254.
Reconsider, motion to, 58.
Refusing a letter, 108.
Reputation, value of ministerial, 123.
Rescind, motion to, 59.
Rights of assembly, questions of, 66.
Rules, to amend or suspend, 60.

Scribe, duties of, 31.
Seal, corporate, 95, 239.
Society or Parish, 99-101.
Speaking to the question, 43.
Special meeting of Association; letter missive, 249.
Special order, to make a subject a, 60.
Standing, good and regular, 108.
Standing, ministerial, 137.
State Conference, conduct of, 160-164.
State Conference, membership, incorporation and boundaries, 157-159.
Status of dismissed members, 108.
Subsidiary questions, 47.
Subsidiary motions; effect on amendments, 51.
Substitute motion, 50.
Suppression of the question, 61.

Table, abuse of motion to, 55.
Table, to lay on, 54.
Table, to take from, 56.
Treasurer, church, 235, 236.
Trials, church, 112.
Tri-church Union, the, 202.

Unanimous consent, 48.
Unfinished business, 77.
Union, forms of Christian, 202-208.
Union, tri-church, 202.
Uniting two churches, 91.

Votes, changing, 72.
Vote, making unanimous, 72.
Voting, methods of, 69-71.

GTU LIBRARY
3 2400 00584 1584

UC6
B285
1911

20585

A Congregational
manual / W.E. Barton

Graduate Theological Union
Library
2400 Ridge Road
Berkeley, CA 94709

DEMCO

GTU Library
2400 Ridge Road
Berkeley, CA 94709
For renewals call (510) 649-2500
All items are subject to recall.